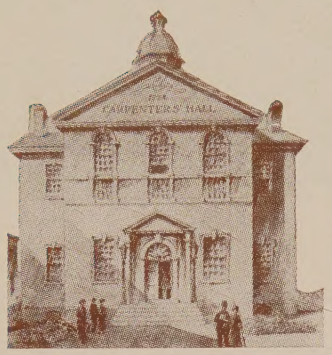
Shepherds

JULY, 1953

Philadelphia Skyline from Benjamin Franklin Parkway

WORLD METHODIST CONVOCATION OF EVANGELISM



World Methodist Convocation of Evangelism, June 26-28, 1953 Philadelphia, Pennsylvania

Shown above is historic Carpenters' Hall, where the First Continental Congress met in 1774.

EVERY CHURCH IN METHODISM

should send its

Pastor and Chairman of the Commission

on Membership and Evangelism

as Official Delegates to the

World Methodist Convocation of Evangelism

in Philadelphia, Pennsylvania

June 26-28, 1953

Great Meetings Addressed by World Leaders

67,000 People at Franklin Field Mass Meeting

on Sunday, June 28

1,000 Persons to Be Received on Profession

The Methodist churches of the Philadelphia Area are planning to present 1,000 persons to be received on profession of faith by the Area Bishop at the great Franklin Field service on Sunday afternoon, June 28.

Many laymen will want to attend the convocation as part of their summer vacation.

Special high school student fee—$2.00

SEND $5.00 REGISTRATION FEE AT ONCE TO DR. JOSEPH H. EDGE, 1908 GRAND AVENUE, NASHVILLE 5, TENNESSEE.

General Chairman, Bishop W. Angie Smith
Vice-Chairman, Bishop Fred P. Corson

SHEPHERDS

For Commission on Membership and Evangelism in the Local Church

July, 1953
Vol. 7—No. 10

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
John G. Walton, *Director of Promotion*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Chairmen of the Commissions on Membership and Evangelism in local churches, whose names and addresses are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District and Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge, District, and Conference.

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Individuals may subscribe at the rate of $1.50 per year. Churches may furnish *Shepherds* to the members of their Commissions on Membership and Evangelism at the rate of $1.00 per person, for 10 or more persons.

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HANDY ORDER BLANK

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_____ **Service of Worship for June 28, 1953** $2.00 per 100 _____
A complete service to be used in the local church in celebration of the 250th anniversary of John Wesley's birth.

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_____ **The Lost Day,** by Elmer E. Helms. An eloquent appeal for the spiritual observance of Sunday $2.00 per 100 _____

An Official Delegate from Every Church to the World Methodist Convocation of Evangelism, Philadelphia, June 26-28!

Have someone from your church attend the

World Methodist Convocation of Evangelism

June 26-28, 1953

Do not write in this space

For Your Evangelistic Reading

_____ **If They Are Really Prophets,** by Bishop Gerald Kennedy. An outstanding appeal for spiritual dedication. Based on Kipling's famous poem, "If." A book for preachers. 48 pages; 25¢ each _____

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_____ **The Time of Your Life,** by Lawrence L. Lacour. 25¢ each; 10 or more, 20¢ each _____
The book for which your young people have been waiting. Up to the minute in its message, streamlined in its approach, Christ-centered in its appeal. A dramatic presentation of Christian claims in terms that are vital to youth.

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_____ **Laymen's Primer Packet** $1.00 each _____
Contains *Primer of Prayer, Primer for Churchmen; Primer for Christian Living.*

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_____ **Spiritual Life Book Packet.** Contains *The Holy Habits of the Spiritual Life, America: Whither Bound?, A Primer for Churchmen.* $1.00 each _____

_____ **Christian Experience Packet** $1.00 each _____
Contains *New Life in Christ, Jesus and Worship, Primer for Christian Living.*

_____ **Methodist Packet** $1.00 each _____
Contains two books, two booklets, five leaflets on Methodism.

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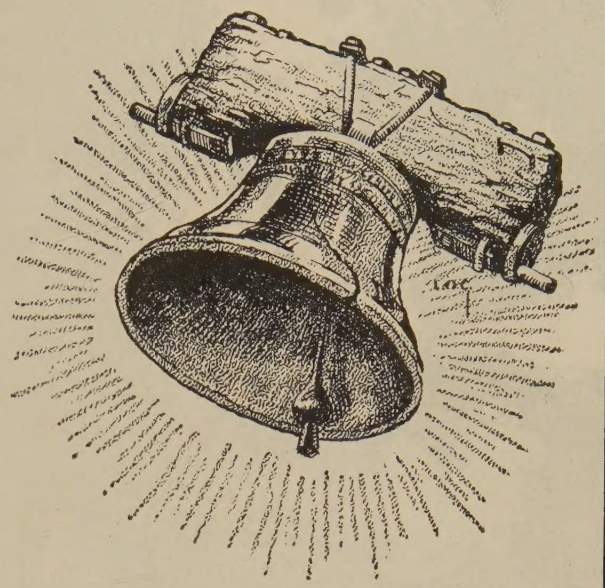
Please sign, DO NOT TYPE, your name in the space provided above. We have had trouble in several instances in finding who placed orders.

Sorry, no orders on consignment.

Come! Prepare! Witness!



Evangelism has been described as the desire to "present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their King in the fellowship of the Church." It is little wonder, then, that evangelism has been proclaimed the first task of the Church.

On every hand the evidence reveals a Church which is about to shake off the fetters of self-satisfaction and indifference to reach the needs of men with the claims of Christ. The desire to let the gospel loose in the world with new and fresh enthusiasm is the growing desire of The Methodist Church.

The World Convocation

The World Convocation of Evangelism at Philadelphia, June 26-28, is the outgrowth of the Church's impelling desire to come out boldly and declare that Jesus Christ is the answer to the confusing day in which the world finds itself. The leaders and representatives of the Church will be "all together in one place" (Acts 2:1) for the purpose of letting God set the heart of the Church on fire.

From around the world Methodists will come to Philadelphia to prepare their hearts to receive the Holy Spirit, that they may go out in the power of God to give a new witness to the reality of the gospel and the need for Jesus Christ.

The Methodist Church, from the homes of its members, through the local church, to the general Church, and the Church as a world fellowship, will be carefully examined.

What sort of witness is the individual member giving?

What is the witness of the Christian home?

How eager is the local church to tell the story of Jesus to all who need to hear it?

Can the denomination, speaking with one voice for Christ, win men to the gospel?

Just how real is the world fellowship of Christians as a factor in the hope of the world for a day of peace?

A Birthday Involved

Yes, there is a birthday involved—the 250th birthday of John Wesley. Observance of the day will serve to stir in the memory of Methodism the two fundamental tenets of the early Methodist Church as voiced by John Wesley: "You have nothing to do but to save souls," and "The world is my parish."

The World Methodist Convocation of Evangelism is planned with the great hope that God will stir the hearts of the thousands who are present in such a way that, as they are all together in one place, there will be a witness which will permeate the life of the whole Church. The need for Christ will become so real that Methodism might become to the whole world what John Wesley became to all England.

We have long said, "The Methodists are one people." Now we will give our testimony to that fact. We will testify, not that Methodists are just one people, but that they have one voice, one hope, and one message for all the world, namely, Christ, the only begotten Son of the Living God. He is the Saviour of the day for each home, for each community, for each state and nation. Christ can become the Saviour of the whole world!

The World Convocation of Evangelism will be an experience of inspiration, power, and devotion in the life of the Church

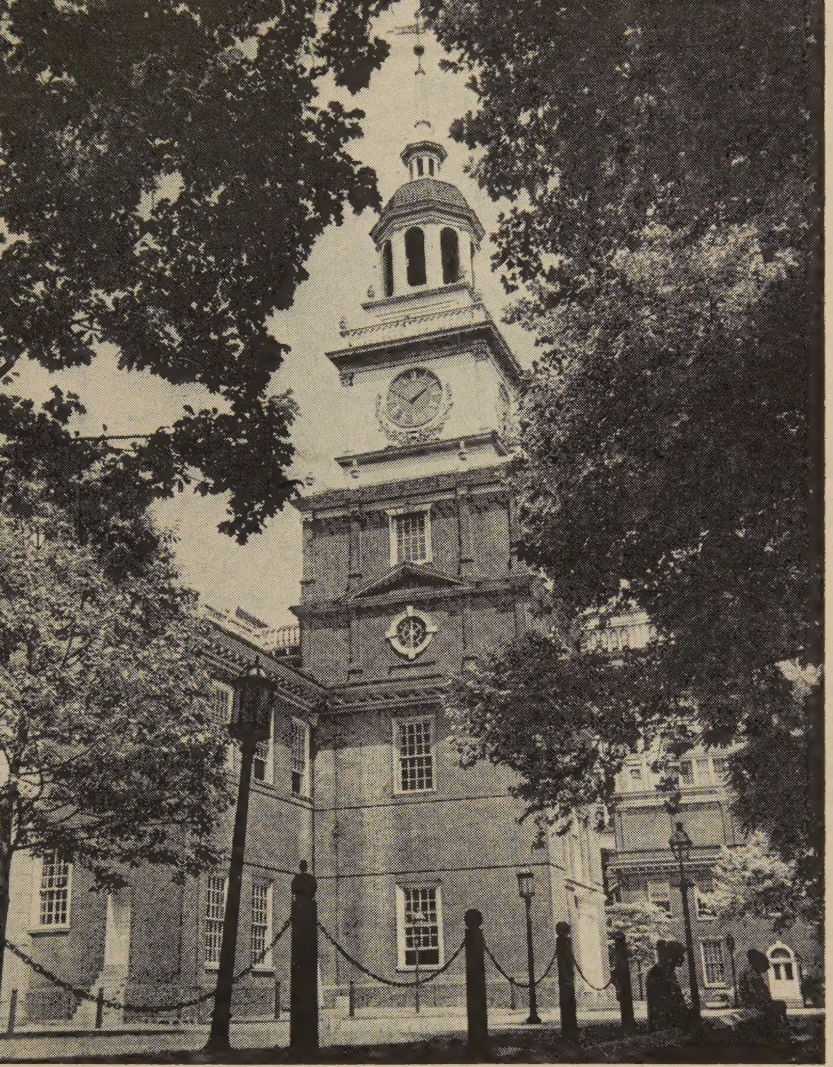
Make your plans now to attend the

WORLD CONVOCATION OF EVANGELISM

Philadelphia, Pennsylvania

June 26-28, 1953

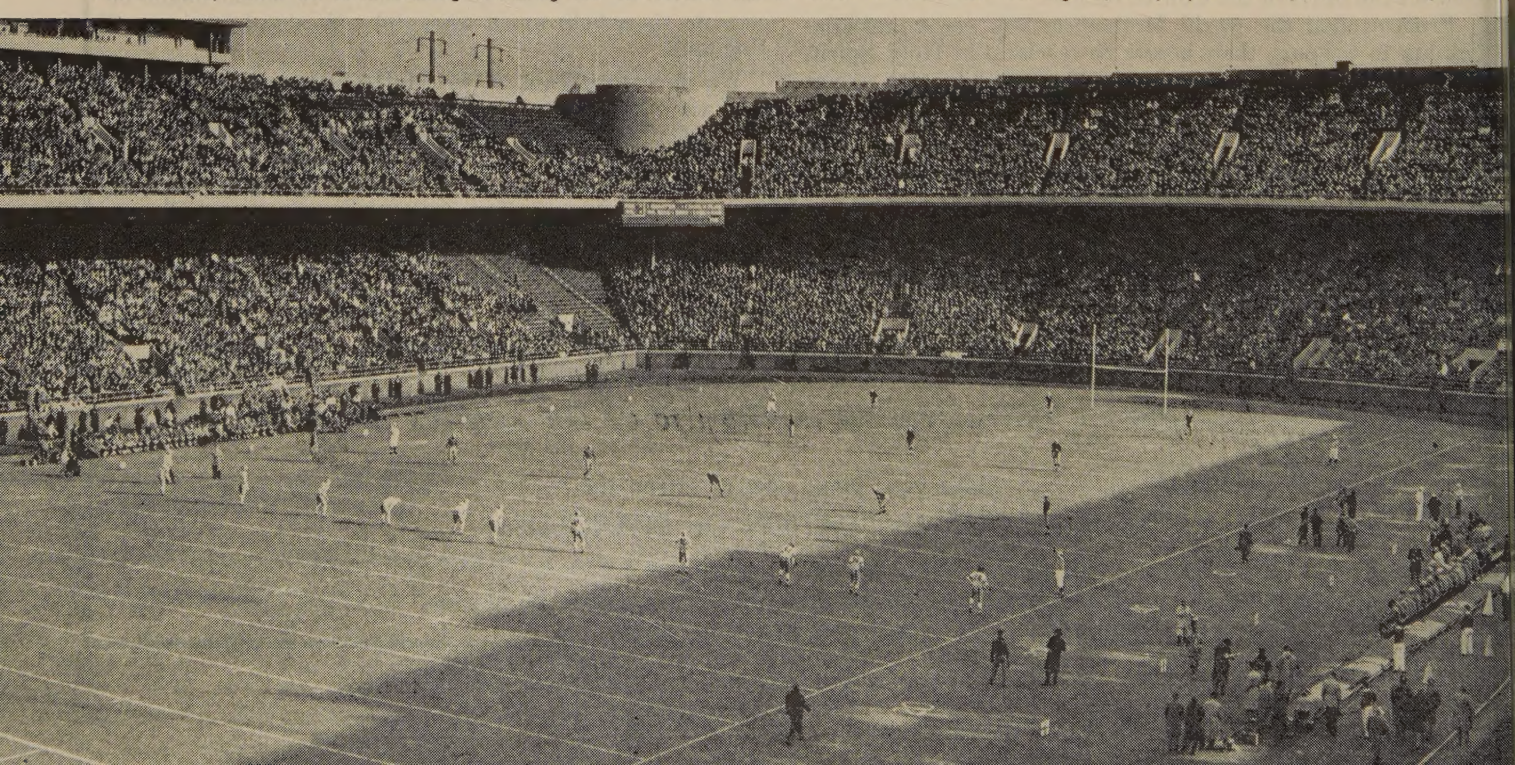
Come t



ndependence Hall, scene of the signing of the Declaration of Independence, July 4, 1776. The Liberty Bell is on exhibition in this building.

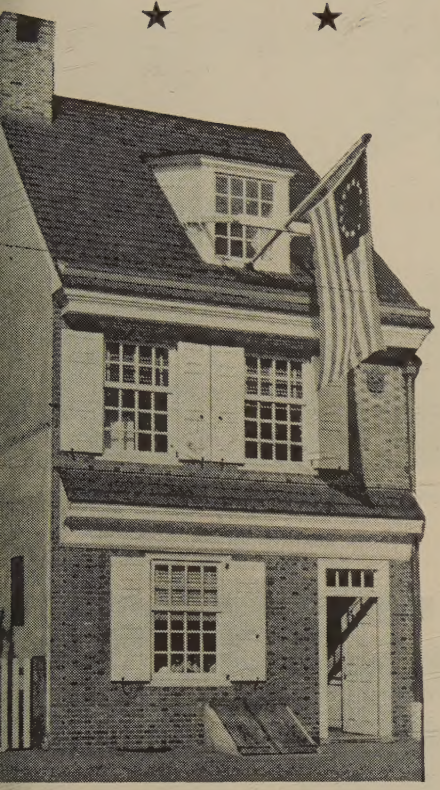
St. George's Church, established as a Methodist congregation in 1769, became the first Methodist building in the world to be called a church.

Franklin Field, where the mass meeting climaxing the convocation will be held. At this mass meeting 67,000 people are expected to be present.



Philadelphia, June 26-28

An Inspiring Convocation of Evangelism in the midst of inspiring sights

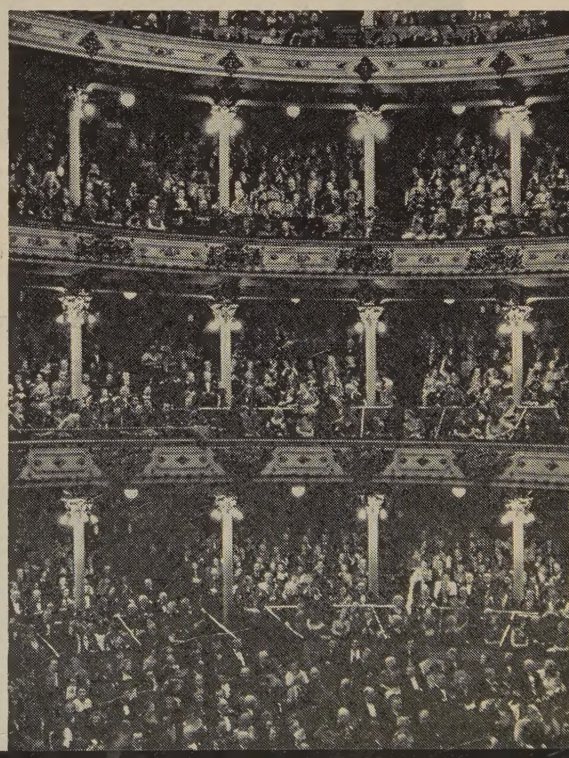


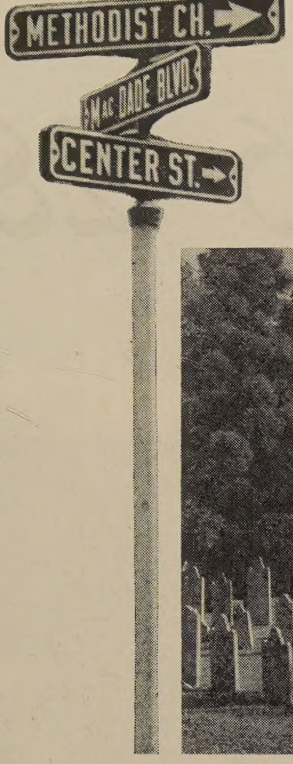
etsy Ross House, where, at the request of
ngton and the Continental Congress, Mrs.
th Ross made the first American flag in

An aerial view of Philadelphia, the convocation city.

Convention Hall, where the Convocation will be held.

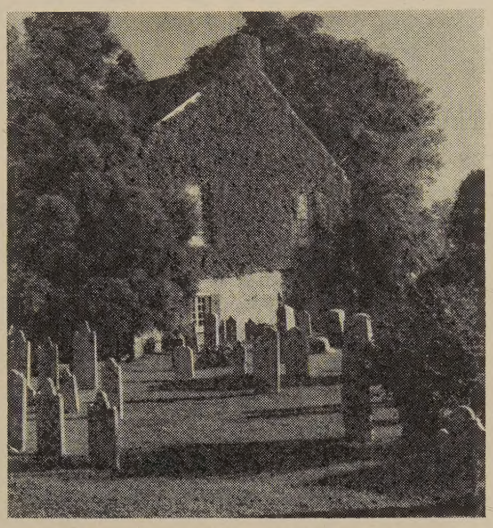
An interior view of the Academy of Music.



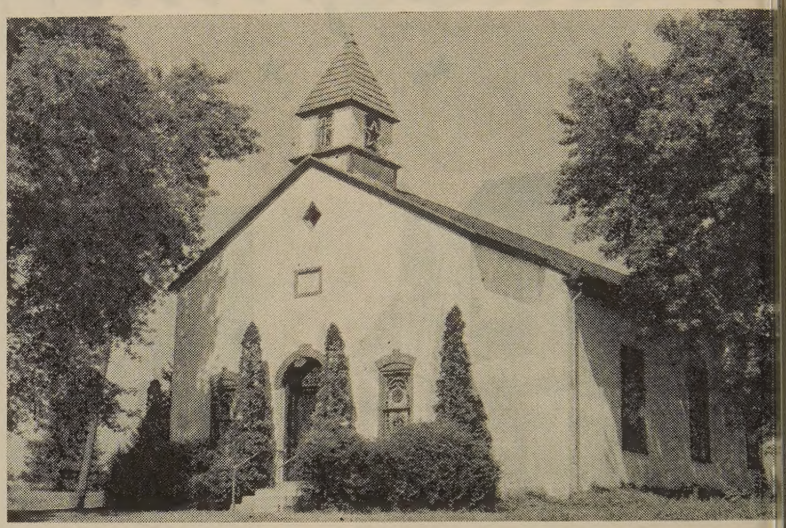


Interesting Churches

in and around Philadelphia



Radnor Meeting House—A very old and picturesque church in the vicinity of Philadelphia. This is one of the very few churches in the country which is still called a "meeting house."

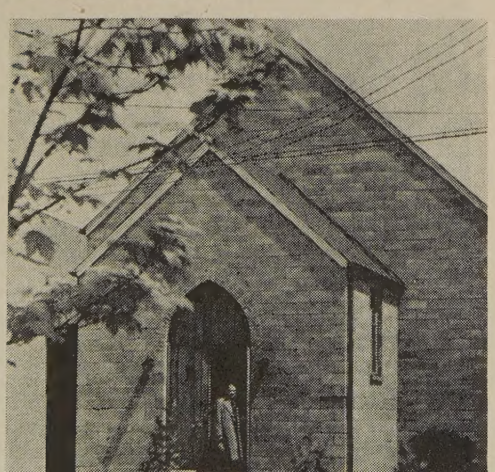


Old Bethel Hill Church—This historic church in Montgomery County was founded in 1770.

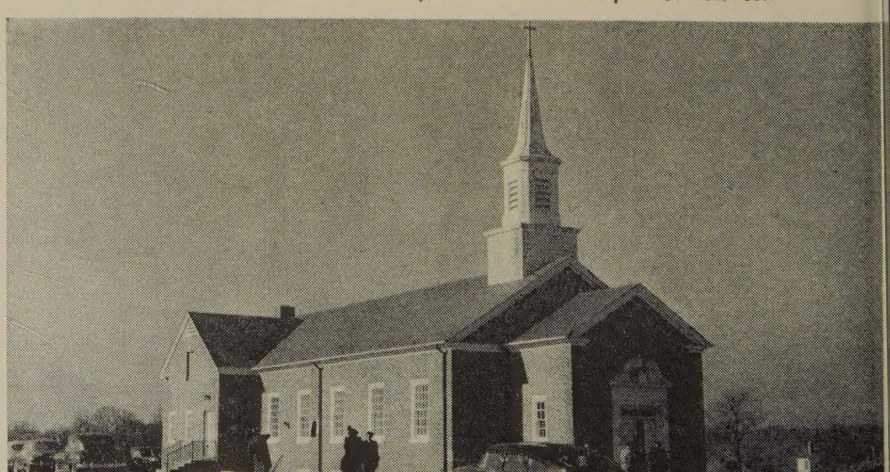
Friendship Church—Until recently this was a one-room church. It has now been given a new look by the addition of a new structure at the front of the church and an educational building at the back and side.

Zoar Methodist Church—This is the oldest church in the Central Jurisdiction. It was founded in 1794.

St. Matthew's Church—One of the new churches in the Central Jurisdiction.



Broomall Church—An Advance Special of the Philadelphia Conference.



Philadelphia Convocation

Receives Enthusiastic Support

(Excerpts from Official Resolutions by Methodist Boards and Agencies)

A "Committee of Fifty" representing every Board and Agency of the church has created a program of evangelism in keeping with the needs of the day. The World Methodist Convocation on Evangelism in Philadelphia, June 26 to 28, becomes the focal point of the interest and activities of the entire church as the 250th anniversary of John Wesley's birthday is turned to the launching of a significant and far-reaching World Mission of Evangelism.

The General Board of Evangelism of The Methodist Church takes joy in joining hands with the entire Church in supporting the World Mission of Evangelism and the World Methodist Convocation of Evangelism. The Board of Evangelism recognizes the great possibility of the World Convocation, and pledges to support it by every possible means that the way of Christ may be made more genuine and real to all people everywhere.

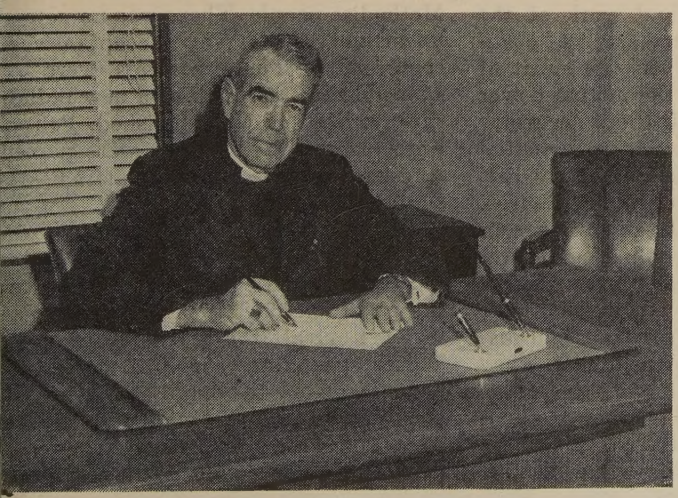
—*The General Board of Evangelism.*

The Board of Education rejoices at the World Mission of Evangelism planned by the "Committee of Fifty," and heartily endorses the World Convocation on Evangelism planned for Philadelphia, June 26-28.

The Board of Education urges its Board members and staffs and its Conference Boards of Education staffs to attend the World Convocation and to help tell the story of this wonderful observance of the 250th anniversary of John Wesley's birthday to Methodists everywhere.

—*Board of Education.*

Bishop Fred P. Corson, of the Philadelphia Area, pens a letter of welcome to Methodists across the country inviting them to come to Philadelphia for the World Convocation of Evangelism.



THE METHODIST CHURCH
BISHOP FRED PIERCE CORSON
1701 ARCH STREET PHILADELPHIA 3, PA.

April 13, 1953

Dr. Harry Denman
Board of Evangelism
1908 Grand Avenue
Nashville, Tennessee

My dear Dr. Denman:

On behalf of the Philadelphia Area, we extend a welcome to Methodists everywhere to the World Methodist Convocation on Evangelism observing the 250th Anniversary of John Wesley's birth. Not only is Philadelphia the cradle of our republic, but it also can lay claim to the same high honor for The Methodist Church. Many of the beginnings of Methodism center in Philadelphia, including its oldest Church building and the pulpit from which Asbury preached his first sermon. Philadelphia Area Methodists are evangelistic in spirit and loyal to the Church.

We count it an honor to have you come to Philadelphia for the Convocation, and we pledge you our full and hearty cooperation both in honoring our founder and in launching the World Mission of Evangelism.

Yours sincerely,

Fred Pierce Corson

fpc/w

A reproduction of Bishop Corson's letter of welcome.

The General Board of Missions is glad to support the World Mission of Evangelism as projected by the General Conference of The Methodist Church and will cooperate with the Committee of Fifty in helping to achieve the goals that have been set forth.

The World Methodist Convocation on Evangelism can serve to create new enthusiasm for our evangelistic task. The Board of Missions will urge its General Board members and staffs and its Annual Conference Boards of Missions to attend the Convocation and to seize every opportunity that presents itself to urge others to attend also.

—*The Board of Missions.*

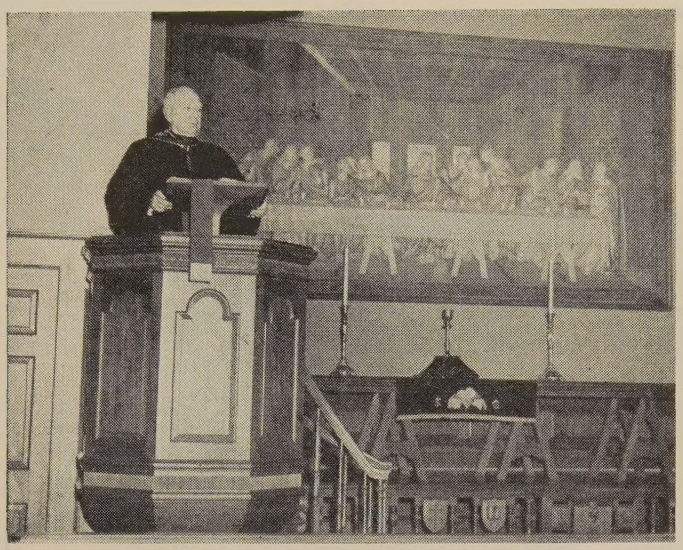
The Woman's Society of Christian Service is deeply concerned about the spiritual development and growth of its members and the need for helping the church to win others to the way of Christ. The Society rejoices in seeing these concerns lifted up for the whole Church by the World Mission of Evangelism as planned by the Committee of Fifty.

The World Methodist Convocation on Evangelism can become the center around which the whole program of evangelism will revolve in the years to come. Methodist women from across the nation will want to be there.

—*The Woman's Society of Christian Service.*

The Division of National Missions, the Division of World Missions, the Woman's Division of Christian Service, and the Joint Section of Education and Cultivation rejoice in the plans being perfected for the World Mission of Evangelism for 1953. We commend Bishop W. Angie Smith, Chairman of the Committee of Fifty, for his leadership in this movement and offer our services, our resources, and our prayers that this mission may be the beginning of a great evangelistic movement which will sweep around the world. . . .

—*Executive Committee, Board of Missions.*



Bishop W. Angie Smith, President of the General Board of Evangelism, in the pulpit in the new Upper Room Chapel.

An Address Delivered at the Consecration of the New Building of the Board of Evangelism

By Bishop W. Angie Smith
President of the Board

THIS is truly a unique occasion. For the first time in the history of the Protestant movement a great Church has erected a magnificent building combining both beauty and space, and tonight we will consecrate it to the supreme task of helping to evangelize the world. 'Tis strange, indeed, that with the multiplied tens of millions invested in buildings for so many important functions by the Churches of America, this is the first time evangelism has been able to have so central and commanding a position.

It is equally gratifying and important that the General Board of Education and the Executive Committee of the Board of Lay Activities should meet with us, since our work is never in conflict and each is vitally essential to the other. We greet you, and the distinguished representatives of all other Boards and Agencies of the Church universal, in the bonds of Christian fellowship and consecrated service to our Christ.

Evangelism, A Matter of Spirit

Evangelism, in its fuller and more complete conception, has been synonymous with Methodism. Evangelism is a matter of spirit rather than of organization. It is always a movement rather than an integral part of an institution. Let us not confuse or narrow the broad field of evangelism with a method, or with a ritual, but let us realize that it is a pulsating experience. We need a broader evangelism to give us renewed fire, enthusiasm, and a holy boldness.

The genius of Christianity is to be found not in its moral crusades, nor in its intellectual sincerity, but rather in the strange revolutionary power of a vital, personal religious experience. To the Methodist, religion has always been an experience, and to no small degree the emotions have been a very vital factor. The early Methodist preacher, as he traveled constantly, was primarily an evangelist. He gathered the scattered multitudes into small groups and taught them the Word of God. They believed in a divine call to the holy task of evangelizing under the guidance and power of the Holy Spirit. We will be ineffective without evangelism at the center of our program. We have no other unique contribution to make to a decayed civilization.

Door to a New Life

John Wesley had no thought of the limitations since placed upon evangelism to narrow its sphere of activity and crush its power. He knew it was the open door to a new life, a new spirit, and new way; and he expected it to be the spirit behind and in all social service, education, missions, and all other agencies of the life and work of the Church. He expected the spirit of evangelism, which to him was the spirit of the Christ, to furnish the motive power and the direction to all these necessary and coordinating agencies so essential to the release of the more abundant life.

Across the years we, in the Church, have made these, to a large degree, separate and, at times, conflicting desires and aims. Often we hear a person speak of an evangelistic or educational program as if they were separate and distinct or, at times, in open conflict. They are complementary parts of the whole of life. Neither evangelism nor Methodism has any quarrel with any part of life and its training, if it be for the successful realization of the more abundant life. Methodism is a movement to make of education, missions, and social service the Christian influence they should be, as the electricity from a power house which is used either for lights or for power.

Evangelism is now being brought back into real prominence along a sane and sensible line. It is giving expression to the great central truth that the Church has one great mission—to reveal God to man and bring man to God through Jesus Christ. The Methodist Revival in England and the Great Awakening in America were not interested in nor satisfied with a so-called individualistic appeal of the gospel. They believed it necessary to win the individual but always for the additional social responsibility. Moral conditions were changed. These revivals not only resulted in the conversion of individuals but became a mighty ethical force for changing society. Every form of wickedness found itself under attack from the Methodist people. There was no note of uncertainty, nor any acceptance of compromise. These revivals were responsible for the birth of a new philanthropy. Slavery was abolished. Prisons were reformed. New laws were passed. And education received the most hearty support it has ever had.

A Favorable Challenge

It would not be difficult to compare the conditions in life prior to the Wesleyan Revival, the Great Awakening, and the past few years in America. To do so leads one to see we are facing the most favorable challenge for a real period of evangelism our churches have known in a generation. With conditions

f uncertainty and confusion, a note of efeatism about the world in the voice f the pulpit, a spirit of retreat in the inds of a great many people, it is ecessary for us to see the true situation nd accept it as a challenge for Methdism in this hour of advantage and eed. The hour has come when Methdism must reclaim her heritage and be rue to God, to history, and to the imediate needs of the world. I am not rimarily interested in methods; for, I emind you, Methodism is not a method, ut a movement.

The hour has come for Methodism to now that any other than an evangelistic Church will be a failure. The only posibility of saving our civilization from lecay and ruin is in the evangelistic Church. Everything else has been tried nd failed. We have the finest buildings nd equipment, and the most highly rained and educated ministry, the most ttractive programs the Church has ver known. But these will not be the neans of saving the world if we lack hat something bigger and better. The upreme business of the Church is to reach the people who have never had a hange of heart, a new birth, a personal xperience with Jesus, and then direct heir united efforts toward the coming f the Kingdom of God upon earth.

An Evangelistic Church

My definition of an evangelistic Church is one in which every activity has as its one motive the desire to have people know Jesus as Saviour and Lord and to train these new converts into a more complete knowledge of the will of God. The world-wide revival of atheism which we face today can be defeated by a world-wide revival of true evangelical Christianity and in no other way. Christian education, missionary education, a growing social consciousness which looks upon the whole world as a brotherhood, and the enlarged evangelistic program has given to the Church a power unprecedented in its history. The world today stands in need and is ready to follow the church that can bring a message from God to our times. It matters not whether it is housed in a cathedral or a tabernacle.

There are but two ways to inforce an idea or an ideal. One is to use physical force and fear of punishment as is employed in all totalitarian governments. The other is so to prepare the mind and heart of the people that they will voluntarily follow and surrender to the ideal. The latter is our challenge to a true evangelism.

This means that we must again call men and institutions to repentance. The world will come to a Church like that. Man is living in the realm of a disturbed emotion; thus, he needs comfort, interpretation, and inspiration. Naturally, he is confused because so many of the things he has been taught and believed are now discouraged and discounted.

I heard the Archbishop of Canterbury say, "The man who worships has a standard by which to judge his life; those who do not worship have no conception of sin." Clearly, then, you will see that for millions in America we do not have the conception nor the standard by which even to judge our own lives.

We need a new emphasis on the fact that religion can never take second place because it is the heart of life. It is not a time to debate or argue, but to proclaim. Christianity must come to grips with common people's problems all over the country or lose the day. The Church must be in a position to challenge any and all political, economic, and social creeds to see that they are oriental to the life of God in the world. So long as the spiritual ideals of a nation are held high, it is easy to direct the material forces to bring about advance; but when moral and spiritual ideals become low and degraded, then we become the victims of our self-vaunted freedom and our own discoveries and inventions.

We must drive toward a Christian America in our social, political, and economic conditions. We hear a great deal about social security, but I am tremendously concerned that the Church lift this security out of the realm of the material alone and direct this social security toward the ideals of the Kingdom of God, rather than merely as the ideas of a Communistic humanitarianism. We have the responsibility to see that all social and economic planning shall not have in mind merely a full dinner pail and a job, but the life more abundant as expressed in the light of the revelation of Jesus Christ.

Any man or Church giving himself or itself to the cause of lifting all of life to our highest and noblest ideals will become immortal. President Eliot said, "There's no such satisfaction in this world as giving loyal and devoted service to an institution that one knew would long last after one was dead."

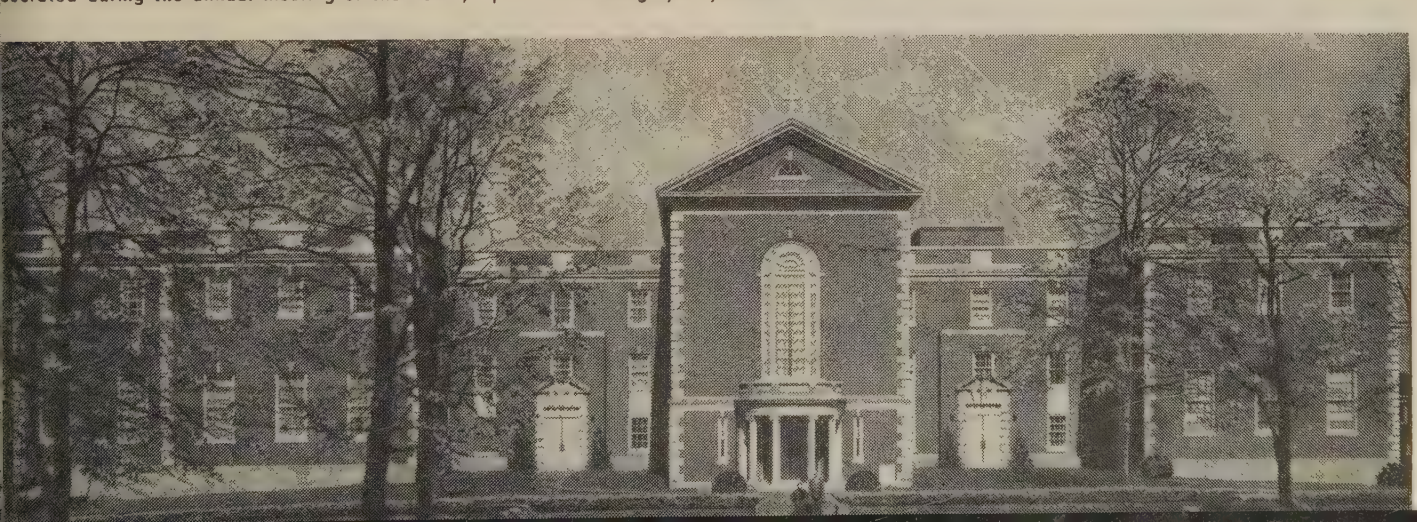
Consecration

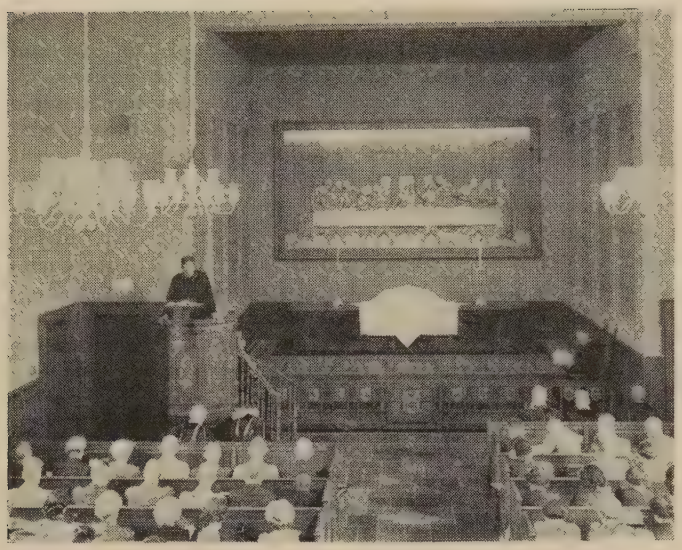
How we rejoice in the magnificence and beauty of this chapel and building to be consecrated to a greater evangelism, but the product of this Board of Evangelism will be determined by the ability and character of the staff. We realize we need a wisdom to know, a strength to do, and a stronger faith to believe our gospel, but we this night also consecrate our all to Him and shall say

O Lord and Master of us all:
Whate'er our name or sign,
We own Thy sway, We hear Thy call,
We test our lives by Thine!

The hour has struck, the future is in our hands.

The new headquarters building of the General Board of Evangelism in Nashville, Tennessee. The building and its "Upper Room Chapel" were consecrated during the annual meeting of the Board, April 8-10. Photograph by Brooks B. Little.





Prayer of Consecration

BY BISHOP W. EARL LEDDEN

Delivered at the Service of Consecration of the Upper Room Chapel

"Lord of all being, throned afar,
Thy glory flames from sun and star,
Center and soul of every sphere
Yet to each loving heart how near!"

It comforts our hearts to know that Thou art near enough to accept this act of worship—the consecration of this house to Thy service and Thy glory.

We give Thee but Thine own: for Thou, O Lord, art the Creator of all these things of the forest, the quarry, and the mine from which this house is fashioned.

We bless Thy name for the power Thou dost give to man to touch the common things of life and give them meaning. So have we baptized these inert things of wood and stone and metal in the name of the Father and the Son and the Holy Spirit so that now they bear a Christian name and stand to praise Thee.

We give Thee thanks that Thou didst move upon the hearts of Thy servants to build this House of Prayer. Bless those who gave heed to Thy word:

the hearts that cherished the purpose,
the minds that fashioned the dream,
the hands that wrought the beauty,
the souls that sought Thy glory.

Give all who worship here to understand the lovely language of this place, the moving eloquence of these symbols. Here may the centuries drop away while we find ourselves again in that blessed (other) Upper Room with Him. Here may we take our own places at the table of Our Lord while our hearts stand still as we hear His words, ". . . my body, broken for you . . ." Here may we tarry to be empowered from on high by Thy Holy Spirit.

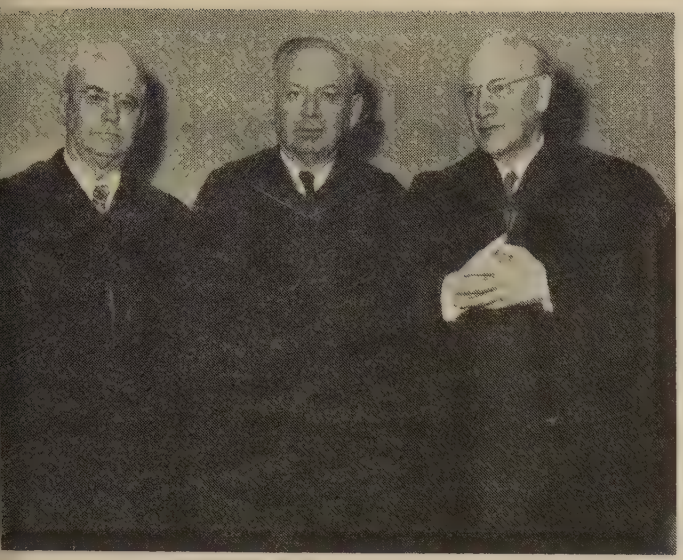
Grant that from this upper room we, too, may go forth in His name with Pentecostal power. Like living flame may tidings of Thy love spread from here across all frontiers, lifting up Christ, drawing all men unto Him—thus nearer one to another.

To this high and holy ministry we now consecrate this place of prayer and this house of dedicated daily labor.

Now therefore, O Lord, let Thine eyes be toward this house day and night; and let Thine ears be ready toward the prayers of Thy children, which they shall make unto Thee in this place. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end. Amen.

BOARD OF EVANGELISM MEETS IN NASHVILLE

Consecrates New Building



PICTURES OPPOSITE PAGE

Top to bottom:

Dr. Harry Denman, Executive Secretary of the Board of Evangelism, delivers the meditation at the Communion service held for members of the Board of Evangelism, the staff and employees, and their families. This was the first service held in the new chapel, and Dr. Denman is shown delivering the first address from the pulpit, which was given in his honor by the First Methodist Church of Birmingham, Alabama.

Dr. J. Manning Potts, editor of *The Upper Room* and dean of the Upper Room Chapel, presides at the final service of the series in connection with the consecration of the Upper Room Chapel and the Board of Evangelism building. This service was held in honor of those who planned and worked on the building.

Bishop Smith presides at the Communion service held for members of the Board, the staff, and employees.

PICTURES THIS PAGE

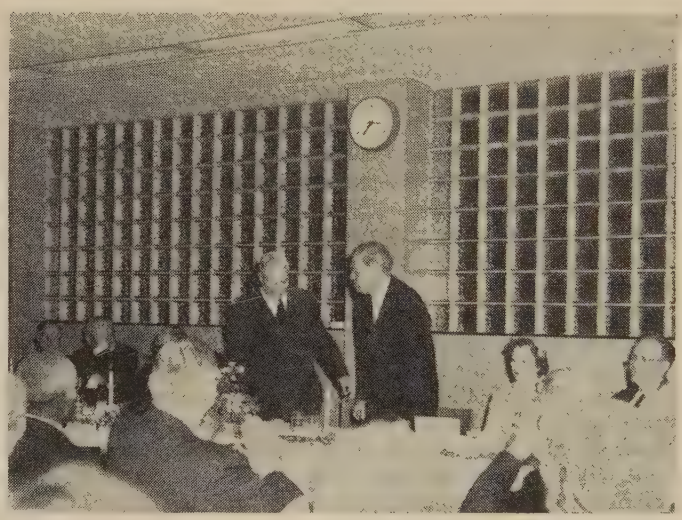
Upper left, past and present presidents of the Board of Evangelism. Left to right are Bishops Charles C. Selecman, W. Angie Smith, and Ralph S. Cushman. Bishop Smith is the current president.

Center left, a session of the Board of Evangelism in the assembly room of the new building. Dr. Denman is speaking.

Lower left, the Executive Secretary and Bishops who participated in the services of consecration for the new building. Left to right are Dr. Harry Denman, Executive Secretary of the Board of Evangelism, and Bishops J. W. E. Bowen, Glen R. Phillips, Fred P. Corson, W. Earl Ledden, H. Clifford Northcutt, William C. Martin, and W. Angie Smith.

Directly below, Bishops Roy H. Short and William C. Martin are shown at the speaker's table at a dinner in the Board of Education building. This dinner was held for the Boards of Education and Evangelism and the Executive Committee of the Board of Lay Activities.

Lower right, a group made up of employees and families of staff members are shown at the open house held at the building for the people of Nashville. They are pictured in the *Tidings* editorial section of the building.



Foreshadowings of Aldersgate

by Bishop Charles W. Flint

A Bishop of The Methodist Church

WE are quite familiar with John Wesley's Aldersgate experience at 35 years of age, on May 24, 1738, when, listening to a reading of Luther's Preface to the Epistle to the Romans, he experienced the change in heart wrought by faith in Christ and said, "I felt my heart strangely warmed. I felt I did trust in Christ, in Christ alone, for salvation. And an assurance was given *me* that he had taken away *my* sins, even *mine,* and saved *me* from the law of sin and death."

Other Similar Experiences

Fewer of us are familiar with the fact that Charles Wesley, five years younger than John, had a similar experience, *three days earlier,* when reading Luther's Commentary on the Epistle to the Galatians, and had reacted personally to Luther's exhortation—"Read therefore with great vehemency these words, *me* and *for me*—print this *me* in thy heart and apply it unto thyself, not doubting but thou—to whom this *me* belongeth."

Still fewer know that George Whitefield had a similar experience *several years* earlier while still a student at Oxford. Charles Wesley had lent him a book, *The Life of God in the Soul of Man,* by Henry Scougall. Says Whitefield, "While reading in it that true religion was the union of the soul with God, or Christ formed within us, a ray of light divine instantly darted in upon my soul, and from that moment, but not till then, did I know that I must be a new creature."

Later Whitefield wrote, "I know the place. I may perhaps be superstitious but whenever I go to Oxford, I cannot help running to the spot where Jesus Christ first revealed himself to me and gave me the new birth."

Apparently the Lord used Scougall for Whitefield as He used Luther for the two Wesleys.

Who was Henry Scougall? Born in 1650, son of a Presbyterian minister, remarkably precocious, he entered King's College, Aberdeen, at 14 years of age, was granted an M.A. at 18, became an instructor at 18, and became a full professor at 21. He served also as a minister of a small rural parish for a few years. He died at 29, leaving as his published work one small book, *The Life of God in the Soul of Man,* which went into over 60 editions in England and many in America.

Susannah Wesley recommended it to John, when he was at Oxford, as "an excellent good book and was an acquaintance of mine many years ago."

John thought so highly of it that he issued an abridged edition which went through at least seven printings.

Outline Scougall's Thought

The first two paragraphs of the book outline Scougall's thought and reveal its influence on John Wesley:

"1. Mistakes About Religion

"I cannot speak of religion but I must lament that, among so many pretenders to it, so few understand what it means; some placing it in the understanding, in orthodox notions and opinions, and all the account they can give of their religion is that they are of this or the other persuasion and have joined themselves to one of those many sects whereinto Christendom is most unhappily divided. Others place it in the outward man, in a constant course of external duties and a model of performances: if they live peaceably with their neighbors, keep a temperate diet, observe the returns of worship, frequenting the church and their closet, and sometimes extend their hands to the relief of the poor, they think they have sufficiently acquitted themselves. Others again put all religion in the affections, in rapturous heats and ecstatic devotion, and all they aim at is to pray with passion, and think of heaven with pleasure, and to be affected with those kind and melting expressions wherewith they court their Saviour, till they persuade themselves that they are mightily in love with him; and from thence assume a great confidence of their salvation which they esteem the chief of Christian graces. Thus are those things which have any resemblance of piety, and at the best are but means of obtaining it or particular exercise of it, frequently mistaken for the whole of religion; nay, sometimes wickedness and vice pretend to that name. I speak not now of those gross impieties wherewith the heathens were wont to worship their gods: there are but too many Christians who would consecrate their vices and hallow their corrupt affections, whose rugged humor and sullen pride must pass for Christian severity, whose fierce wrath and bitter rage against their enemies must be called holy zeal, whose petulancy towards their superiors or rebellion against their governors must have the name of Christian resolution and courage."

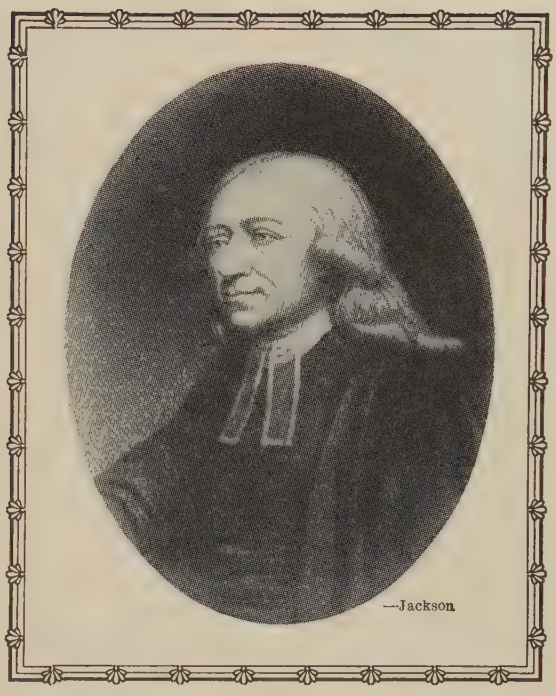
A Union of the Soul

"2. What Religion Is

"But certainly religion is quite another thing, and they who are acquainted with it will entertain far different thoughts and disdain all those shadows and false imitations to it: They know by experience that true religion is an union of the soul with God, a real participation of the divine nature, the very image of God drawn upon the soul, or, in the apostle's phrase, *it is Christ formed within us.* Briefly, I know not how the nature of religion can be more fully expressed than by calling it *a divine* life. And under these terms I shall discourse of it, showing first how it is called *a life,* and then how it is termed *divine.*"

A Man Appeared

by Harry Denman
Executive Secretary
General Board of Evangelism



John Wesley

Moffatt's translation says about the appearance of John the Baptist:

"A man appeared, sent by God, whose name was John: he came for the purpose of witnessing, to bear testimony to the Light, so that all men might believe by means of him." (John 1:6-7.)

What a wonderful thing when a *man* appears in any community or nation! This man was peculiarly dressed. His clothes were made of camel's hair with a leathern girdle around his loins. His diet was locusts and wild honey. He came preaching in the desert of Judea: "Repent, the reign of heaven is near." The people went to hear him.

Need to Repent

We need a man to appear in every community, preaching repentance. The people will hear him. We need to repent of our sins of flesh, failure, and spirit. This nation needs to repent of its sins.

The Eighteenth Century was steeped in sin and secularism. The Church was a form instead of a force, and this makes the Church a farce.

A man appeared, sent by God, whose name was John. He came for the purpose of witnessing, to bear testimony to the Light, so that all men might believe by means of him.

He came preaching: "I felt I did trust in Christ, Christ alone for salvation. An assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

The people came in great crowds to hear Wesley preach. He wrote time and time again in his diary, "I gave them Christ."

We need a man to appear in every community today who trusts in Christ and Christ alone for salvation and who knows that he is set free from the law of sin and death.

We read in the current magazines and newspapers of corruption in high governmental positions and in other places of our political and economic life. Our nation is money mad and pleasure crazy. We believe that our gold can save this nation. Gambling and social drinking have become accepted acts in certain circles. The Church has a tendency to become a form instead of a force.

John Wesley recorded at least one fear and that was that the mighty evangelistic movement known as Methodism might become a dead sect. Let us surprise him by making The Methodist Church a saving society in a secular and sinful state.

How?

Trust in Christ

First, if our societies are to become a mighty evangelical movement, we must trust the one person in whom John Wesley trusted for salvation: "I felt I did trust in Christ, Christ alone for salvation."

Some may scoff at the word *salvation,* but that is what we need today. We need societies of salvation. *The Reader's Digest* tells of a woman who telephoned a bank in order that she might buy some bonds. The man who answered the telephone asked her if she wanted these bonds for conversion or redemption and she said, "Is this the bank or the church?"

Money Will Not Save

Our money will not save us. John Wesley did not trust in gold, he gave it away. When his income was 30 pounds per annum he lived on 27 pounds and paid God what he owed Him. When his income became five times that much, he still lived on 27 pounds and paid God what he owed Him and then gave Him some.

A man in Texas had some oil wells so he thought that the best thing that he could do with them was to give to a School of Theology where young men and young women are to be trained in the glorious ministry of telling about the salvation of Jesus Christ. Jesus said to the rich ruler, "One thing thou lackest, get rid of your gold. Take up your cross and follow me." But the rich ruler did not, because he trusted in gold. But how different was Zacchaeus because he said, "Half of my goods I give to the poor and if I have wronged any man by false accusation, I restore him four-fold." And Jesus said, "Today salvation has come to this house."

Money is good if it is used for the salvation of souls and if it is possessed, rather than possessing someone.

Politics Will Not Save

No political party nor theory of government can save us. Atheism or communism will not save us. State socialism

will not save us—not even the New Deal or the Fair Deal will save us. We need men and women in public life who are not dominated by personal ambition or the power of a political party, but who are possessed by the person of the Living Christ and the power of the Holy Spirit.

The Roman centurion, who was a general of the army of occupation representing the emperor, Caesar, came to Jesus about his sick servant. He did not go to the emperor. He came to Jesus. Jesus said, "Of him I find the greatest faith in all Israel." Levi, the tax collector, another representative of Caesar, found salvation in Christ, and not in Caesar, and not in gold. The pseudo-religious party which pressured Pilate into crucifying Jesus said, "We have no King but Caesar." And, of course, Caesar went the way of all rulers, but Christ is living today. Herod wanted to see Christ perform any miracle except the miracle of salvation of his heart.

Education Cannot Save

Education cannot save us. John Wesley was a trained man. He was a don of Oxford. For 13 years he tried to find salvation. He found it by a simple faith in Christ.

We need education which is Christ-centered and not anti-God. We need more church-related colleges which are more interested in a spiritual renaissance than a renaissance of literature. We need more church-related colleges that are more interested in the teaching of Christ than the teaching of Karl Marx.

Saul of Tarsus was an educated man. However, he said about the gospel of Christ, "I did not get this from man but by revelation of Christ." He trusted in Christ for salvation.

The Church cannot save us. The Church must be a living organism rather than an organization. An organization will become a dead sect, but a living organism will be a saving society.

Luther found out that the forms of the Church could not save him, but that he was justified by faith in Christ. John Wesley was zealous for the Church of which he was a priest. He was a missionary and an evangelist for that Church. He found salvation by trusting in Christ and Christ alone. Saul of Tarsus was steeped in the beliefs of the Sanhedrin, but he found salvation in the Saviour.

A program of evangelism cannot save us. I sat with Bishop Springer in Chicago one day when he said, "Harry, we must have something in our hearts. We must have more than a program." How true that is!

Today the battle is between theism and humanism. We say that communism is atheistic, but suppose a man tries to save himself, is he not atheistic? Suppose he believes in gold for salvation; suppose he believes in secular education for salvation; suppose he believes in a political party for salvation; suppose he believes in a man-made church organization for salvation; is he not atheistic?

The psalmist said, "God is my salvation." God redeemed us and God through Christ is reconciling us to Him.

Jesus said to the woman in the Pharisee's house, "Thy faith hath saved thee." Dr. Moffatt translates another verse in which Jesus says, "Anything can be done for him who believes." This means salvation, this means healing, this means the removal of fear.

I went to see a woman in Caruthersville, Missouri, whose boy was to have an operation the next day. The boy was untroubled and unafraid. I said to her, "This boy trusts you." And she said, "Yes." That little boy was not worried about the operation because he was trusting his mother. He had faith in her. We need to have that simple faith in Jesus Christ for salvation.

Assurance of Salvation

Second, we must know that which John Wesley knew: "An assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." Christ does this when we trust him. We are no longer under the law of sin and death.

Paul, who had been bound by the law of sin and death, said to the church at Galatia, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." In Christ we have the liberty of grace and life. We are free from the law of sin and death. Christ bears our sins. When we sin we are to reap the wages of sin which is death. But Christ died in my place. I trust him for salvation. I have the assurance. The priesthood of believers is one of the great beliefs of Protestantism. You know what is the great belief of Methodism—the authority of an experience. John Wesley spoke with an authority and a certainty. What was it? It was not because of his ordination, but it was the authority and certainty of his experience.

The Methodists had a great meeting in Indianapolis in the fall of 1950. More than 8,000 people gathered at Cadle Tabernacle to hear Bishop Arthur J. Moore speak. He gave a masterful address on the world situation, and then the crowd stood and gave him a great ovation. I heard two men back of me saying, "Just think, a few years ago this man was sitting on top of a box-car as a railroad man." I turned around and said to them, "Yes, that is true and what he has done tonight demonstrates the miracle of salvation."

Some years ago some people were criticizing the mode of coming to an altar and repenting and trusting Christ for salvation. Bishop Arthur Moore said, "Well, a good many years ago I went to the altar at Waycross, Georgia, and knelt down and asked God to forgive me and to save me, and He did. It has lasted ever since."

Christians Have Salvation

Paul told what happened to him on the road to Damascus. Do you remember that four men brought a man to Jesus? When they could not get him into the house, they removed part of the roof and let the man down in front of Jesus. When Jesus saw their faith He said to the man, "Thy sins are forgiven thee." We can have the experience of forgiven sin and we can have the experience of living. You see the Christians are living, because the Christians have salvation.

One night in Jersey City, when we were visiting in a home, we went to see a man who was a truck driver. We talked to his wife about being a Christian and she made the commitment. Her husband came and I introduced myself to him. He said that he did not care to have anything to do with the Church. My teammate was also a truck driver. He and my host belonged to the same labor union. I turned and said to my teammate, "Will you give him your experience?" He told how, a few years before, he had found Christ as his Saviour and had united with the Church and was now living the Christian life.

When he gave his testimony, the man in whose home we were visiting went upstairs. Returning shortly, he spread out a torn, tattered sheet of paper on a chair. I went over and knelt down to look at this piece of paper and discovered that it was a baptismal certificate signed by a Lutheran minister. I said, "Your mother gave you to the Lord when you were a baby." He replied, "Yes." Sitting there, looking at that baptismal certificate, he finally said to his wife, "Are you going to do this?" She said, "Yes, and it won't hurt you to do it either." So he gave himself to Christ as he had a great experience.

I was preaching in a tent in the mountains of Tennessee. One night a

great big man came to the altar and I asked him to pray. He said, "Lord, I am putting my case in your hands." When he did that the Lord saved him.

Tell Our Experiences

Third, we must do what John Wesley did. He went to tell all persons about his personal experiences of salvation and that brought a spiritual movement and a social revolution to England. He preached to the masses and that is what we must do. It was my privilege to hold a tent revival in Caruthersville, Missouri. This is a county-seat church which has a divided pulpit. The preacher wore the gown in the pulpit, but he put a tent right out on the lawn of the church. You could step right from the sidewalk into that tent. How the people did come! At the very first service some people gave themselves to Christ and united with the Church. The preacher told me that afternoon that if we had been meeting in the sanctuary, no doubt those people would not have been present.

John Wesley preached to the poor. We need to do that today. Jesus went to all people. He went to the Publicans, to the harlots, to the Samaritans, to the Galileans, and to the children. He went to the neglected people.

Are we getting people converted, or are we getting transfers or certificates? I know a church that has 4,000 members and property worth a million dollars. In six months they had received 17 persons on profession of faith. They should have received that many from the Junior Department of the Sunday school. I know another church in the same District and the same Annual Conference that has property worth a half-million dollars and has received 175 on profession of faith in six months. Why? Because the second church is a saving society and the laymen are going out to do it.

Opportunity in Evangelism

Today, you think of the glorious opportunity that we have in evangelism. There are 51,000,000 persons under 18 years of age. There are young families that need to be reached for Christ and the Church. There are neglected persons in our city slums, in our rural areas, and in our suburban areas. We have the fringe on the county-seat town. We need to build second, third, and fourth Methodist churches. Think of all the gospel that can be preached over the radio, through television, and through tracts. We must tell people that they can trust Christ for salvation and that they know that their sins are forgiven. Man is lost and he cannot save himself, but Christ can save him.

We need a mighty evangelical movement. Saving societies will save this secular and sinful state. We will not be a dead sect, but we will be a dynamic saving society.

We need a great laymen's evangelistic movement—1,000,000 laymen with the authority of an experience of salvation by Christ to go and do this. A man in Salisbury, Maryland, who had been converted for only about a year, went out and secured 32 people in one of our campaigns for Christ and the Church. The laymen can do it, but we must preach salvation. In a United Evangelistic Mission in which a church is engaged we must pray, we must find the prospects, we must do the personal work, we must do the preaching, and we must use our young people. We must analyze, organize, and evangelize.

Faith in Christ

John Wesley had the authority of a living faith in a living Christ. He had the authority of a living assurance from sin and death. He had the authority of a living Christian experience. He had the authority of a living message for every person. John Wesley was a man of authority. We need to be authoritarians in the realm of faith in Christ and not in the secular.

What are the communities of America waiting for? A man. Will you be that man?

FOR YOUR SUMMER VACATION!

Lay Preaching in the Rural Church

by Charles A. Stuck

A fascinating book describing the evangelistic adventures of some Arkansas laymen who answered the challenge of the "silent pulpits."

25¢ each; 12 or more, 20¢ each

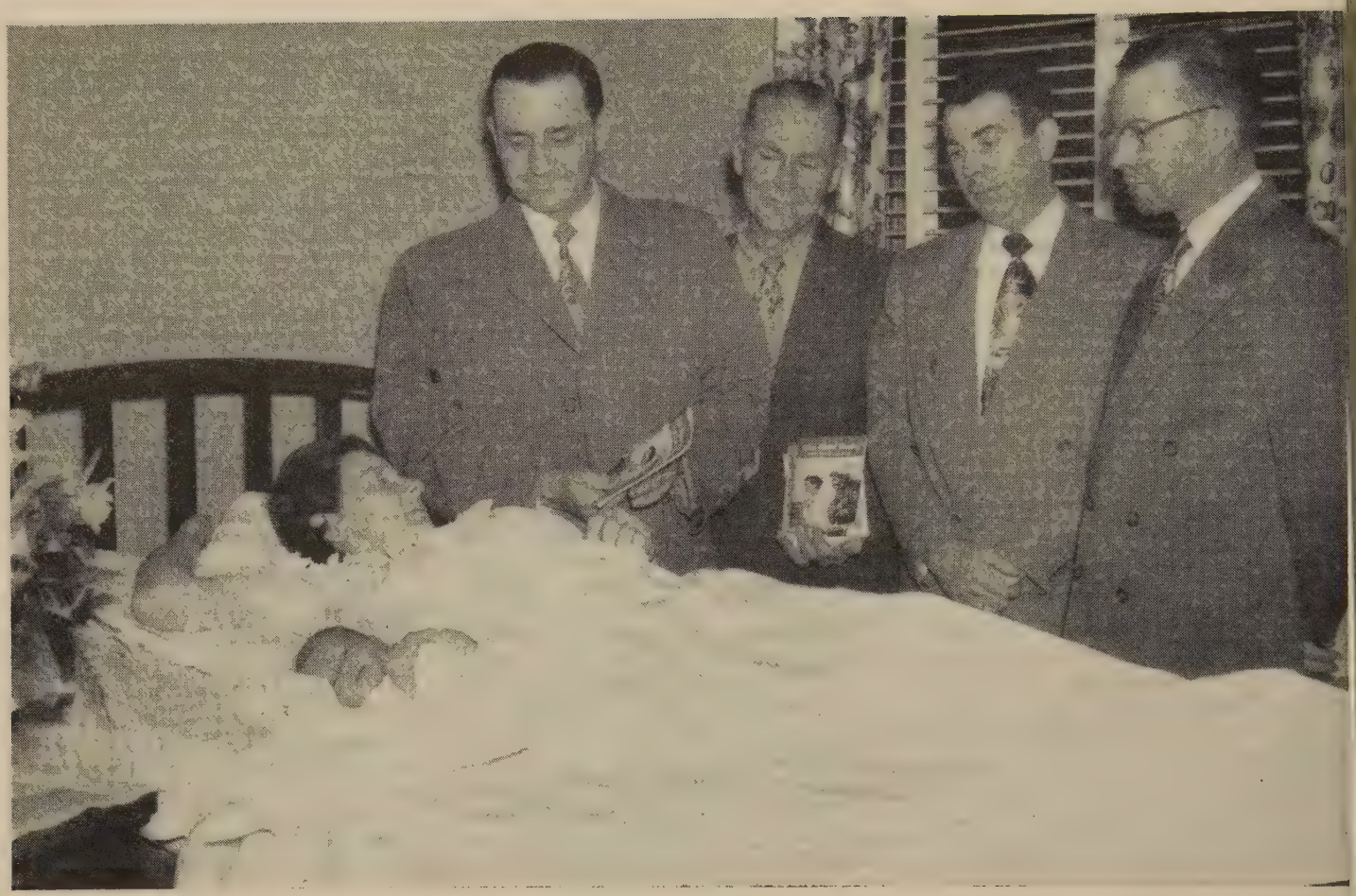
The Time of Your Life

by Lawrence L. Lacour

A pictorial book designed for use in presenting the claims of Christ to young people. A very popular evangelistic tool.

25¢ each; 12 or more, 20¢ each

1908 Grand Avenue TIDINGS Nashville 5, Tennessee



Men's Club Adopts Hospital Project

Hays Avenue Methodist Church, Jackson, Tennessee

Provides Copies of *The Upper Room*

In 1947 the Hays Avenue Methodist Church in Jackson, Tennessee, decided that some method of cultivating the daily devotional life among the constituency of the church was necessary. The church adopted the Parish cultivation plan which provides a copy of *The Upper Room* and a pastoral letter for every church family. The plan has proved to be such a successful ministry within the church that the order has grown with the growth of the church. The coin envelopes give every family an opportunity to contribute to the expense of this ministry. From the beginning this plan has worked well. Reports Dan Overall, pastor: "*The Upper Room* has now become such an established part of the ministry of our church that to discontinue its distribution would be unthinkable."

In his hospital visitation Rev. Overall noticed the value of *The Upper Room* among the people he personally visited and was constantly reminded of the service the church might render if copies were made available to all hospital patients. The plan was presented to the Men's Club of the church, and they voted to underwrite the project by providing 200 copies of each issue for the two hospitals in Jackson. A rubber stamp was prepared indicating that the copies of *The Upper Room* were provided by the Men's Club and asking the patients to please leave the copy in the room. However, so many patients wanted to take copies with them that it is necessary to provide extra copies in each hospital.

C. C. Stanley, chairman of the Publicity Committee of the Club, writes: "Even though the Men's Club prints on each copy that is placed in the hospital rooms a request that it be left in the room for incoming patients, we find that *The Upper Room* is so effective in its ministry and so unanimously sought for that by the end of the first month of each bimonthly period scarcely any of them are left."

The picture at the top of this page shows Mrs. M. E. Coy and her new baby receiving a copy of *The Upper Room* from a committee from the Men's Club. Left to right, they are Dan Overall, pastor of Hays Avenue Methodist Church; Charley Stanley, Publicity Committee; Harmon Blaine and James Gibbs, co-chairman of the Projects Committee. Fifty copies go regularly to the Webb Williamson Hospital.

Above, when Mr. Blaine and Mr. Gibbs of the Project Committee delivered 150 copies of *The Upper Room* to the Jackson-Madison County Hospital, they stopped to see a fellow church member, Mr. J. W. Kinsey.

Above, Mr. and Mrs. Henry Gilbert and their three children, a typical family of Hays Avenue Methodist Church, Jackson, Tennessee, read *The Upper Room*. Reading the Bible is Douglas Wayne, who has answered the call to the ministry. Joe sits on the floor, while his sister Jean is at the left.

Below, at a recent meeting of the Men's Club, the Project Committee reported on the new project—*The Upper Room* for hospitals—and a group of the men gathered around for a snapshot of the occasion.

The Upper Room Bible Reading

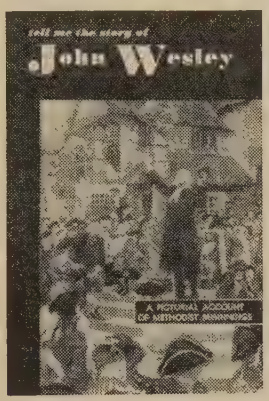
FOR JULY

July 1 Ephesians 4:11-16
July 2 Romans 9:21-26
July 3 John 3:7-13
July 4 John 12:23-27
July 5 John 6:27-35
July 6 Psalm 19:7-14 or John 4:12-17
July 7 Psalm 24:1-5 or Hebrews 1:10-14
July 8 Psalm 29:7-11 or Acts 7:54-60
July 9 Romans 6:8-13
July 10 John 4:7-14
July 11 II Corinthians 1:3-11
July 12 Isaiah 1:16-20 or James 1:19-25
July 13 Hebrews 9:11-14
July 14 Isaiah 43:1-7 or Acts 18:5-11
July 15 Luke 13:24-29
July 16 Matthew 23:23-28
July 17 Micah 6:6-8 or Mark 12:28-34
July 18 Haggai 1:2-11 or Luke 12:15-21
July 19 I Corinthians 1:26-31
July 20 II Peter 1:1-8
July 21 John 14:15-18
July 22 Hebrews 10:19-25
July 23 Galatians 2:16-21
July 24 Psalm 32:8-11 or John 16:7-13
July 25 John 4:19-26
July 26 Luke 4:3-14
July 27 Matthew 9:27-31
July 28 John 2:23-25
July 29 Mark 14:3-9
July 30 John 13:1-5
July 31 Matthew 26:36-42

FOR EVERY LAYMAN

Two

Important Methodist Books



Tell Me the Story of John Wesley

A fascinating, 24-page, 2-color pictorial booklet concerning Methodist origins in both England and America. Excellent for general distribution in your church and church school. Should be in every Methodist home. Order in quantities.

10¢ each; 12 for $1.00; 100 for $8.00

The Methodist Primer

Revised and enlarged, this 80-page book presents a concise and popular account of Methodist history, doctrines, organization, membership requirements, and activities. Should be in every Methodist home.

35¢ each; 12 or more, 25¢ each

TIDINGS

1908 Grand Ave.

Nashville 5, Tenn.

Evangelism in the Church School

by Luke G. Beauchamp

Division of the Local Church

Board of Education

ALL pastors and church school superintendents will recognize the danger of a spiritual let-down after building up to a spiritual climax, such as the Easter season and Pentecost-Aldersgate Sunday. This may be similar to what very often seems to be the decline of interest in the work of the church after the summer evangelistic meetings in rural churches.

Every rural pastor has experienced something of a disappointment when he returns to his church the Sunday after the revival services have closed and observes the decline in attendance, both in the Sunday school and the church service. This may not necessarily mean that there is a loss of interest by the church members, since the loss may be explained in various ways. For instance, revival services in rural areas often attract to the church many visitors who belong to neighboring churches. Nevertheless, to the pastor and the church school workers this is apt to be disappointing.

Feeling of Decline

In a similar way, it is quite possible for the pastor and church school superintendent to feel that the program of evangelism, as carried on through the church schools, is apt to decline in vigor and interest after the great climax of the Easter season. Actually, this need not be so. The same opportunities that have always been there are still potentially present, and these are great opportunities.

This is a time when the Commission on Education, under the leadership of the pastor, needs to review the program of evangelism in the church school. We need to recall, for instance, that it is the church school's task to:

(1) lead people continually to Christ and the Christian life;
(2) urge church school members to join the church;
(3) stress evangelism at some special time each year;
(4) see that all the officers and teachers are trained in evangelism;
(5) work with the pastor in planning for special evangelistic services for youth and adults;
(6) hold a church membership class each year.

The important thing to remember is to put as much emphasis on the continuing task of the church school in evangelism as has been put on the special emphasis of particular seasons.

What are these continuing emphases that can be carried on through the church school? First, we need to remember that in the church schools, particularly in the youth and adult classes, there are people who perhaps have never made the commitment to Christ and the Christian life; that it is of continuing importance for church school teachers and workers to help people to make that commitment.

"West Point" of the Church

One pastor has described the church school as the "West Point" of the Church. He means by this that in the church school, new recruits for the Christian life and church membership are continually being developed. This cannot come about, however, simply through active interest and continuing concern about finding those who attend church school regularly. It must come also through the various contacts of the classes and class members and the regular presentation of group evangelism to win all unchurched people in the community. This must be aimed especially at winning those who are the responsibility of The Methodist Church.

Surely, this is of equal importance with the evangelistic stress at some special time each year. If the 80,000 adult classes of Methodism should consider themselves as evangelistic groups throughout the church school year, think of the many persons who may be led to Christ, not only at Easter and during revival services, but all through the year.

Evangelism in Action

SUPPLEMENT TO SHEPHERDS

JULY, 1953

Outstanding Convocation at Philadelphia, June 26-28

Unique Opportunity

To be sure that you may share this outstanding program, Dr. Joseph H. Edge, registrar, urges that you mail your registration *today*. From June 26-28 Methodists from around the world will be meeting in a celebration that can never be repeated—the 250th anniversary of John Wesley's birth.

You can take advantage of this unique and unparalleled opportunity by filling out the registration form accompanying this magazine and mailing it—along with your $5.00 registration fee, or, if you are a high school student, the $2.00 fee—to Dr. Joseph H. Edge, Registrar, World Methodist Convocation of Evangelism, 1908 Grand Avenue, Nashville 5, Tennessee. Hotel information will be sent upon receipt of your registration.

For your $5.00 registration fee you will receive: a beautiful medallion of John Wesley, seat at Convention Hall, reserved seat at Franklin Field, "Tell Me the Story of John Wesley"—new, 24-page pictorial booklet on Methodist origins, "Selections from the Letters of John Wesley"—a 40-page booklet containing selected letters of John Wesley, a souvenir folder to be given at Philadelphia, a report summarizing the proceedings at Philadelphia.

Fred Waring to Direct 5,000-Voice Choir at Great Franklin Field Meeting

Three great days of spiritual enrichment will commemorate the 250th anniversary of John Wesley's birth when world Methodists gather at Philadelphia, Pennsylvania, June 26-28, to honor the founder of our Church and to stress the witness of the Spirit through a "once-in-a-lifetime" convocation. On Sunday afternoon at Franklin Field Fred Waring will direct a 5,000-voice choir in his famous arrangement of "The Battle Hymn of the Republic," while a 1,000-voice youth choir will provide a program of Wesleyan music on Saturday evening in Convention Hall.

Outstanding speakers from England and America include such persons as E. Benson Perkins, Secretary, World Methodist Council in England; Maldwyn Edwards, Superintendent, Birmingham Central Mission; Harold Roberts, Richmond College, Surrey; Dorothy H. Farrar, Vice-president of the Methodist Conference; Bishop G. Bromley Oxnam; Bishop W. C. Martin; Bishop Ivan Lee Holt; Dr. E. Stanley Jones; Dr. Nels Ferre; Bishop Arthur J. Moore. Bishop W. Angie Smith is General Chairman; Bishop Fred P. Corson, Vice-chairman.

Official delegates will include all Executive Secretaries, members and staffs of General Boards and Agencies; District Superintendents; those nominated by District Superintendents; all Methodist college, university, and seminary presidents; all Conference and District Secretaries of Evangelism; all Conference and District Lay Leaders; all Conference Secretaries of Missions; all officers of Annual Conference Historical Societies; 10 laymen nominated by the Bishop of each Area; all Editors of Methodist papers; all Chairmen of Local Church Commissions on Membership and Evangelism; Bishops, District Superintendents, and leaders of other Methodist bodies; and all pastors of Methodism, considered as local church delegates. *General Conference made no provision for funds—it is hoped that Boards, Agencies, Conferences, Districts, and Local Churches will assist delegates financially.*

Shown below are four outstanding British Methodists who will be among the principle speakers at the World Convocation of Evangelism at Philadelphia. They are, left to right, Maldwyn Edwards, Dorothy Farrar, E. Benson Perkins, and Harold Roberts.

Special Certificate of Membership

to be issued to

250,000 Persons

A special certificate of membership will be issued by the 40,000 Methodist churches of the nation to the persons who unite with The Methodist Church on profession of faith during 1953, the year of the World Mission of Evangelism, beginning on Sunday, May 24, which is Pentecost-Aldersgate day, and continuing through December 31.

This special certificate of membership will be attractively printed, designed on one side very much like a dollar bill, with the portrait of John Wesley, the 250th anniversary of whose birth Methodism is celebrating this year. These certificates will be numbered serially, from 1 to 250,000, and each of the 250,000 persons to be received on profession of faith will receive an individual certificate that will have his own name on it and his own special serial number.

Each certificate will be signed by the pastor who issues it, will contain the emblem of the World Mission of Evangelism, and will quote the words of Jesus: "I have chosen you . . . that ye shall go and bring forth fruit."

The first 1,000 of these specially numbered certificates will be reserved for the 1,000 persons who will be received into The Methodist Church on profession of faith by Bishop Fred P. Corson and other Bishops at Franklin Field in Philadelphia, Pa., on Sunday afternoon, June 28, 1953, in the closing service of the World Convocation of Evangelism. These persons will be presented to Bishop Corson, the resident bishop of the Philadelphia Area, by some 250 or 300 Methodist churches in and around Philadelphia, and will hold their local membership in these various churches.

This special certificate of membership will be issued by the General Board of Evangelism of The Methodist Church in conjunction with the great program of evangelism sponsored by the Committee of Fifty authorized by the General Conference to promote the World Mission of Evangelism.

Pastors may secure these special certificates (after May 24) by writing the World Mission of Evangelism and enclosing the names and addresses of persons they have received on profession of faith beginning on Pentecost-Aldersgate Sunday, or whom they will receive on Membership Sunday.

Pastors and Local Church Commissions on Membership and Evangelism are urged to seek to win large numbers to be received on profession on May 24, and immediately thereafter to send their names and addresses to the World Mission on Evangelism, so that the names of the persons may be written on the special certificates, and that the special certificates may be returned to the pastors in time to be issued on Sunday, June 28, the day of the 250th anniversary celebration of John Wesley's birthday.

Then, throughout the remainder of the year, pastors may apply for these certificates as often as they have groups of names and addresses to be reported on profession of faith.

To pay for the cost of printing and handling, pastors and churches are requested to send 2¢ (stamps accepted) for each special certificate requested—and these certificates will come to the pastor by first-class mail.

A special form for ordering these certificates will be found on the next page, and each issue of *Shepherds* (August, 1953, through January, 1954) will contain additional blanks.

1,000 Persons to Be Received on Profession

The Methodist churches of the Philadelphia Area are planning to present 1,000 persons to be received on profession of faith by the Area Bishop at the great Franklin Field service on Sunday afternoon, June 28. Each of these persons will receive a numbered membership certificate stating that he is one of the 250,000 persons to be received into The Methodist Church during the World Mission—beginning with Pentecost-Aldersgate Sunday.

250,000 Membership Certificates on Profession

The General Board of Evangelism is planning to print and issue 250,000 such certificates, numbered consecutively from 1 to 250,000. **Mail to the General Board the names and addresses of all you receive in your church on profession, beginning on Pentecost-Aldersgate Sunday.**

Order Blank for

SPECIAL CERTIFICATES OF MEMBERSHIP

World Mission of Evangelism

1908 Grand Avenue, Nashville 5, Tenn.

Friends:

Please count us in on the great task of winning **250,000 Persons for Christ and His Church on Professon of Faith** during 1953, beginning on Pentecost-Aldersgate Sunday, May 24.

Please send me a Special Certificate of Membership, serially numbered, for each of the following persons. I definitely know that each of them will be (or has been) received into our church on Profession of Faith on or after Sunday, May 24, 1953.

Enclosed please find 2¢ for each name (stamps acceptable) to partially cover the cost of printing and handling the certificates.

I expect to send you other names and requests for Special Certificates from time to time during 1953.

Faithfully yours,

(signed) _____ Pastor

Address _____

Charge_____ District _____ Conference _____ Jurisdiction _____

Number of names furnished herewith _____

Amount enclosed (in cash or stamps) at 2¢ per name _____

Persons Received on Profession of Faith

Name	Address
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____
6. _____	_____
7. _____	_____
8. _____	_____
9. _____	_____
10. _____	_____

(Attach another sheet for additional names)

Bishop Roy H. Short, resident Bishop of the Nashville Area, conducts the chapel service which concluded the series celebrating the consecration and opening of the Upper Room Chapel and Board of Evangelism Building.

More Than 5,000 Persons Visit Upper Room Chapel

More than 5,000 persons visited the Upper Room Chapel and the new national headquarters here of the Methodist Board of Evangelism during two days set aside for consecration and formal opening of the building.

Bishop W. Angie Smith of Oklahoma City, president of the Evangelism Board, presided at the consecration service on April 9. The ceremony highlighted the Board's annual meeting, and was attended also by members of the Methodist Board of Education and other Agencies of the Church attending annual meetings.

A special service was held in the chapel honoring three retired bishops—**Bishops Charles C. Selecman** and **Ralph S. Cushman,** former presidents of the Evangelism Board, and **Bishop Paul B. Kern,** former vice-president.

A steady stream of visitors toured the building during "open house" on Sunday, April 12. **Bishop Roy H. Short,** Nashville, concluded the program with a chapel service.

The handsome red brick, Georgian building houses the staffs of both the Evangelism Board and *The Upper Room,* daily devotional guide published around the world in 21 editions and 17 languages. **J. Manning Potts,** editor, is dean of the chapel.

National Layman's Spiritual Life Retreat

In cooperation with the General Board of Lay Activities, the Spiritual Life Department will conduct a Second National **Layman's Spiritual Life Retreat** in Des Moines, Iowa, September 11-13, 1953.

The Spiritual Life Retreat offers a unique opportunity for cooperation between the General Board of Lay Activities and the General Board of Evangelism. It is a significant demonstration of a "Retreat with Action," a return to early Christian and Middle Ages techniques in Retreats where prayer and meditation were accompanied by witnessing and service.

The 1953 Retreat in Des Moines, Iowa, offers an opportunity for thousands of Methodist laymen to share in the Retreat, and to carry back to their Annual Conferences and Districts workable plans which will strengthen Retreats in every section of the country.

The World Methodist Council

Presents

"A New Gospel for the Old World"

12 Fifteen-Minute Radio Transcriptions

with

Music and Message Recorded in England

available

for your Church or Radio Station

Speakers

Dr. E. Benson Perkins — **Dr. Harold Roberts**

Dr. Dorothy Farrar — **Dr. Maldwyn L. Edwards**

The four Britishers who will speak at the World Methodist Convocation on Evangelism at Philadelphia, June 26-28

Music by

Choir of Wesley's Chapel, City Road, London, England

Choir of Cambridge Road Methodist Church, Birmingham, England

Many radio stations in the Southeastern and South Central Jurisdictions are already scheduled to carry this series by arrangements with the Joint Radio Committee. Your church may obtain these 12 transcriptions for $10.00 the set and schedule them on your radio station.

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Joint Radio Committee, James W. Sells, Director
63 Auburn Avenue, N. E., Atlanta 3, Georgia

FLASH! Results of the Southeastern Jurisdictional Mission

A total of 81,201 commitments, of which 47,114 were first decisions for Christ!

CHRIST CALLS TODAY

by Charles M. Laymon
Editor of Adult Publications
General Board of Education
The Methodist Church

I.

A SPECIAL stress on evangelism may seem to be something new in the program of our Church. Actually it is one with the call of Christ two thousand years ago. Even though there have been great changes in the character of our civilization as well as in our outlook in scientific and philosophical fields, the strong clear call of the Teacher of Galilee remains essentially the same.

When, therefore, we are faced with the question as to what we shall say to persons as we invite them to become Christians, we shall do well to inquire what Christ said to them. Sometimes our invitation is vague, lacking in content, and even sentimental. For this reason the response is indefinite, and the direction of the new life in Christ is uncertain. The fault is not with the new believer; rather, it lies with us who offer the invitation, whether we are lay persons or ministers. It is good, then, for us to inquire as to how Christ called others into His service, what His manner of approach really was, and what it was that He invited them to become and to do.

II.

First of all, Christ came to the people fresh from the heights of a great religious experience Himself. At the baptism He had dedicated His life to the Kingdom of God and had heard the call of His Heavenly Father to be the Messiah. Simultaneously, He felt anew the presence and power of the Holy Spirit entering His life. Following this there were the 40 days of prayer, fasting, and meditation in the wilderness. Only then did He feel ready to go forth unto the people, saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15). He did not, as we sometimes do, move out into the work of evangelism until He was certain of His own relation to the Father's will and sure of the nature of the call He was to bring. Only one who has found his own center in Christ can present the call of Christ with power.

Another important factor in the call of Christ is that He did not wait for the people to come to him but went out to meet them where they were. Not by announcing services and ringing a synagogue bell did He attempt to gather the people together in order to present His invitation, but rather by going out to associate with them did He undertake His ministry of evangelism.

III.

Christ met the people of His day where they were physically. Beside the sea as they were mending their nets, along the public highways, at the market place, in their homes, and within the outer courts of the temple He encountered them with His invitation. This meant that He touched their lives at the very point of actual living. It was not an artificial or professional contact that He made, but one that was normal and vital.

It should be noted, further, that Christ met them where they were as far as their interests were concerned and that these interests were varied. No special group, to the exclusion of others, heard the invitation from His lips. Levi and Zacchaeus were tax collectors; Peter, James, and John were fishermen. One Simon was a zealot and another was a Pharisee. Mary and Martha were home-makers, and Joanna was the wife of Chuza, Herod's steward. The centurion was a Roman soldier, and the leper who returned to say "thank you" was a Samaritan. All were included in the call of Christ.

It has been thus through the years. John Woolman was a tailor. Dwight L. Moody was a shoe salesman. Billy Sunday was a baseball player. Gypsy Smith was a gypsy. J. C. Penny is a merchandiser, and Sallman is an artist. To each of these, with their varied interests, the call of Christ has come.

Christ met people not only where they were physically and at the point of their interest but also at the place of their spiritual status. He, who did not come to call the righteous, but rather the sinners, to repentance, did not expect them to be perfect in character before He met them.

At the time of his call Peter referred to himself as a sinful man. James and John, even after their call, were not averse to holding an ambitious desire for the chief seats on the left and the right of Christ in the coming Kingdom. If Christ had felt that they were not worthy to hear His invitation, He would not have gone to them at all. But with Him worth was interpreted as soul-need. The Pharisees, not appreciating His approach, regarded Christ, therefore, as a friend of publicans and sinners and charged Him with keeping company with a rabble lot. But we remember clearly His teaching that they who are well have no need of a physician, but rather they who are sick. This is true today even as it was then.

(*Continued on next page*)

IV.

What was the call of Christ, a call which is essentially the same today as it was in Galilee? First of all, it was *a call to learn something from Him,* something which He as the Teacher had come to share. He wanted to teach them about the Heavenly Father, His love for them and His providential care. They should learn also how to pray, to forgive, and to be forgiven, as well as what attitudes to take toward earthly goods, toward outcasts, and toward non-Jews. In particular, Christ was eager to share with them the good news of the Kingdom of God, which was actually present in their midst, but which would be more fully revealed as men turned repentantly and expectantly toward God.

All these truths Christ taught through parables and sayings, as well as through His own life among them. Behind sound evangelism is a vital teaching emphasis such as Christ undertook. Before one can respond to the call one must know what it is that he is being invited to believe, to become, and to do. Teaching and the invitation belong together. To offer evangelistic phrases or *clichés* without helpful interpretation of their meaning is not to follow Christ's way.

V.

Christ called upon men not only to know and to believe something, but also *to become a certain kind of person.* His words, addressed to Simon and Andrew—"Come ye after me and I will make you to become fishers of men" (Mark 1:17)—in a real sense may be said to apply to all, since He promises his followers that if they follow Him, He will make them to become new persons. Specifically, Christ was concerned that men should possess the character of God—no less. He urged them to be "merciful, as your Father also is merciful" (Luke 6:36) and counseled further: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48).

This is a daring call, almost unbelievable in its scope. No other known religion invites its adherents to become like the God they serve, but this is what Christ does. Essentially, this is a summons to be Christlike in every relationship. Toward God this means complete devotion to His will, and toward men it calls for love and understanding as they take their place in the Family of God. Repentance, forgiveness, and restoration make this possible.

The teachings of Christ abound in references to the call in this regard. The Good Shepherd goes out to seek for his lost sheep (Luke 15:3-7) and even lays down his life on their behalf (John 10:11). The father of the Prodigal Son receives him upon his return with open arms and restores him to his proper place in the family circle (Luke 15:11-24). In all of this it is God who takes the initiative. This is the reason that the gospel is *good news.* It is for us to respond and, by faith, trust Him to make us new persons in Christ.

VI.

Finally, Christ's call is *a call to do something.* During His ministry He sent out the 70 as lay persons committed to proclaim the advent of the Kingdom of God. He is at work in the world today, just as truly, building His Kingdom, and His call to everyone remains a call to Christian service.

In this sense the call to serve is a call to make every human relationship an occasion for realizing His presence. More than this, it is an invitation to make one's life work, whatever it might be, an opportunity for revealing Christ. Everyone who responds to the call is engaged in Christian service. Our profession becomes our vocation. When we place our talents in Christ's hands, He will bring to them a glow and a glory that we do not forsee. There will be a "plus" in our lives and a joy in service that was not thought possible before.

Beyond this, to others, Christ's call comes as a summons to full-time Christian service through the Church and its far-reaching activities. The ministry, the mission fields, medicine, nursing, Christian education, service in social agencies—all these and many other areas in the work of the Church today are being staffed by those whom Christ has called.

It is the purpose and privilege of evangelism to present Christ's call to the world. An uncertain note will not do. A half-hearted invitation is a betrayal of trust. We shall make the call clear and urgent because the need is great and the cause is supreme.

In Every Methodist Church an Effective Observance of the 250th Anniversary of John Wesley's Birth!

Celebrate this significant event with an inspiring worship experience using the specially prepared

Service of Worship for June 28, 1953

This is a complete service of worship for local churches to use in observing the Wesley Anniversary. Provides historical background, employs Wesley hymns, and arranges the General Rules of The Methodist Church in a unique and helpful responsive reading. Should be used in every church, with laymen presiding in circuit churches where necessary. Let every Methodist church plan for a large ingathering on June 28.

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FOR THE 250TH WESLEY ANNIVERSARY

Church-Wide School of Missions

A Study of the Evangelistic World Mission of Methodism

HERITAGE AND DESTINY

by Bishop Gerald Kennedy

50 cents

This study book for the Year of Evangelism and the 250th Wesley Anniversary is written by one of the great preachers and leaders of American Methodism. It offers—

—A fresh approach to missions.

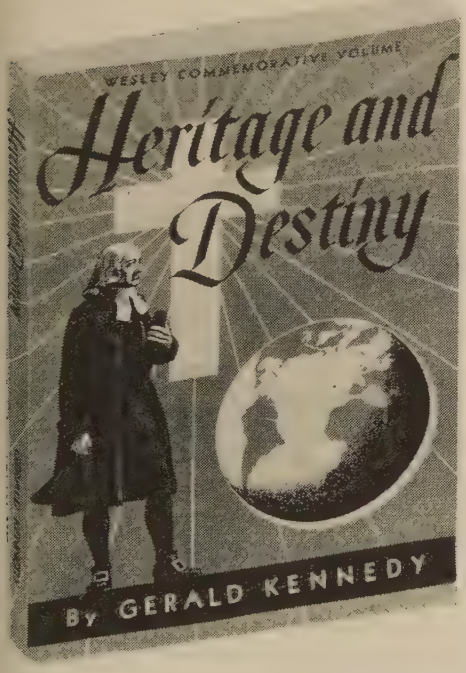
—A new appreciation of Methodism.

—A fine interpretation of evangelism.

Readable, graphic, pointed, it is full of spiritual vitality, common sense, inspiration.

It is timely—applying traditional Methodist insights to issues of the day.

The meaning of Methodism is interpreted in terms of its evangelistic outreach into all areas of life and all parts of the earth. That evangelism is warm, personal, and spiritual, but it is fully expressed only in the transformation of social ideals and in the amelioration of human life in all its aspects. Such is the nature of the missionary program of the Church, from which many of the Bishop's telling illustrations are drawn.



Bishop Kennedy writes with insight, wit, and skill, and has a number of good books to his credit. This is one of his best. It will be read with relish and studied with profit by all sorts of folk. The Board of Missions is fortunate to be able to offer this excellent volume in an edition which, in the day of mounting costs, can be put in every home for a nominal price.

Brother Pastor:

Plan your local church-wide School of Missions now!

Call on your Chairman of the Commission on Missions and the Secretary of Missionary Education of the Woman's Society of Christian Service to help.

Get the poster-folder, "250th Wesley Anniversary School of Missions."

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Upper Room Editor Visits Korea

J. MANNING POTTS TOURS FAR EAST AS GUEST OF AIR FORCE

Shown above is a group of U. S. Air Force and Army chaplains and civilian clergymen leaving the MATS Airport, Washington, D. C., on March 26, for the Far East. The party was invited by the Secretary of the Air Force, Mr. Harold Talbott, to conduct Good Friday and Easter services in the Far East and to study moral and spiritual problems as faced by the armed forces.

First row, left to right: *Dr. W. O. H. Garman, The Reverend Gynther Storaasli, The Very Reverend Monsignor Thomas J. McCarthy, The Reverend Douglas G. Scott, Rabbi Morris Lieberman, Dr. Duke McCall, The Right Reverend Monsignor Walter J. Furlong, Chaplain (Colonel) James A. Dunn.*

Second row, left to right: *Dr. William H. McKinney, Dr. J. Manning Potts, Dr. Paul C. Empie, Dr. Daniel Poling.*

Third row, left to right: *Chaplain (Major General) Ivan L. Bennett, The Most Reverend William R. Arnold, The Reverend W. H. Jernagin, Chaplain (Major General) Charles I. Carpenter, Brigadier General R. E. Condon.*

Chaplain (Colonel) Constantine E. Zielinski is not shown in the picture.

Dr. J. Manning Potts, editor of THE UPPER ROOM, was one of the group of 18 prominent Protestant, Roman Catholic, and Jewish leaders invited by the U.S. Air Force to participate in the Good Friday and Easter services in the Far East. They were also invited to study the moral and spiritual problems at various Air Force bases in Japan, Korea, Okinawa, and the Philippines. Chaplain (Maj. Gen.) Charles I. Carpenter, Chief of the Air Force Chaplains was the host. The group was accompanied by Chaplain (Maj. Gen.) Ivan L. Bennett, Chief of the Army Chaplains; Bishop William R. Arnold, former Chief of the Army Chaplains; Rev. Gynther Storaasli, former Chief of Chaplains of the Air Force; Chaplain (Col.) Constantine E. Zielinski, assistant to Chaplain Carpenter; and Chaplain (Col.) John A. Dunn, assistant to Chaplain Bennett. The group was gone for 18 days and visited Hawaii, Wake Island, Japan, Okinawa, Korea, the Philippines, Guam, Kwajalein, returning by way of Honolulu and Travis Air Base to Washington.

Easter sunrise services were held in Seoul and at air bases in Korea and Japan. The preacher for the service at Seoul was Chaplain Carpenter. Dr. Potts preached at Tachikawa, Japan. At each of the air bases briefing sessions were held for the visiting clergymen. In these briefing sessions the officers and chaplains presented the problems which face them there on the front. So far as the Air Force is concerned, the front is not only that in Korea but also the other places where the planes are flying daily to Korea. For instance,

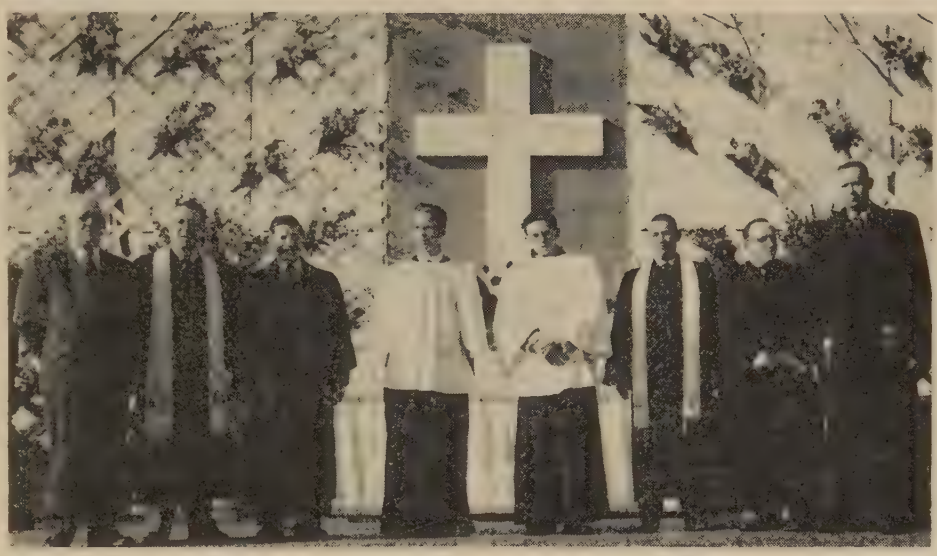
the B-29's fly nightly from Okinawa.

"We are not a reform school," said the officers and chaplains. They reminded the clergymen of this repeatedly and emphasized it, stressing the fact that they have to deal with what the homes send.

The commanding officers and the members of their staffs appreciated the opportunity that they had to lay the moral problems before the clergymen. They stated very frankly that they are dealing with serious issues and that they do not know all of the solutions. The armed forces in the Far East are like the armed forces in any other area of the world. They have the camp followers with all the attendant drastic provisions for correction, curfews, bed checks, and so forth. All these measures are only checks, at best, taken to solve the problems. They do not do away with the problem of evil. The officers did not deny at any time that they have terrific problems confronting them in lands where the mores are entirely different than those in the United States. However, they are frankly facing them and are trying to deal with them. The morale of the men is weakened by the uncertainty of the reasons for this war. Frequently it was said they did not know where there were going nor why. That hurts morale.

The chaplains are quite frank to talk about their problems. Solutions of them

(*Continued on next page*)



Top:
Easter Sunrise Service, FEAMCOM Stadium, April 5, 1953

In the foreground Miss Easter L. King is at the organ. On the front row, left to right, Chaplain (Col.) Gynther Storaasli, formerly Chief of Chaplains, U.S. Air Force, Mrs. Paul E. Ruestow, the great granddaughter of General Ulysses S. Grant, Major General Paul E. Ruestow, Commanding Officer of the Base and sponsor of the Easter Services, Claire Ruestow, Mrs. McCarty, and Brigadier General McCarty of the U.S. Air Force.

Center:
Easter Sunrise Service, FEAMCOM Stadium, April 5, 1953

From left to right, Dr. J. Manning Potts, Editor of *The Upper Room*, guest speaker, Chaplain George S. Wilson, Staff Chaplain, Far East Air Logistic Force, Chaplain Arthur E. K. Brenner from Yokota Air Base, Lowell Lawson, Acolyte, Frank L. Holmes, Jr., Acolyte, Chaplain Kenneth E. Hartman of Tachikawa Air Base, Chaplain John N. Gowdey of FEAMCOM Area "A," and Chaplain Victor H. Shroeder of FEAMCOM Air Base.

Chaplain Wilson was formerly a missionary in the Philippines and he and Mrs. Wilson took the leadership in beginning the Ilocano and Tagalong editions of *The Upper Room*.

Bottom:
Easter Sunrise Service at Seoul, Korea. Thousands of troops participated in this service as well as large numbers of Koreans. The sermon was preached by Chaplain (Maj. Gen.) Charles I. Carpenter, Chief of the Chaplains of the U. S. Air Force.

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Tidings

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Nashville 5, Tennessee

The chapel at Kadena Air Base, Okinawa, with the Air Force party standing in doorway. Kadena Air Base is permanent base and this chapel which has an educational building at the left has been built at a cost of $250,000.

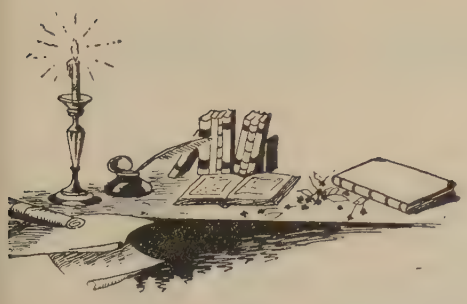
are not easy. However, the clergy were impressed with the frankness and the honesty with which the chaplains reported their difficulties and problems. Many of the men in the ranks feel that they are forgotten men. Repeatedly they say that they do not hear from home or only from "Mom." Over and over again they say that the churches do not keep in touch with them. There are numbers who feel they are the forgotten men of 1953.

The officers urged the clergy to awaken interest among the preachers at home and in the churches. At the moment the chief danger in Washington is that they will consider the services of the chaplains as extras. Funds for chapels are already being held up. The other adjunct services of the chaplains are facing discontinuance or postponement. Frequently the kinds of service rendered by the chaplains are considered in Washington to be extras. However, moral and spiritual well-being depend upon them.

One of the commanding officers said, "We feel that the home communities including the churches are letting us down. Too many of the men they are sending us are not socially or spiritually mature enough to take care of themselves out here. Sometimes they seem to have been coddled instead of being disciplined. Too often they run wild without showing much moral backbone. We are not equipped to make up this deficiency nor are we a reform school. We have our faults and make our mistakes. With the best of intentions we can't do something for American youth that should have been done at home."

The United States needs to be conscious of the fact that we are putting a million men a year into the armed forces. We need to be conscious of the fact that they are our boys who are being sent abroad. We need to remember that we must follow them with our letters and our prayers. Let it not be said that we are creating another generation of forgotten men. Least of all, the church must not forget them.

Air Force party at Taegu, Korea, with Lieutenant General Choi of the R.O.K. Air Force and Lieutenant Colonel Choi, Chief of Chaplains and the newly commissioned chaplains of the R.O.K. Air Force. In a great military service at Taegu Chaplain (Maj. Gen.) Charles I. Carpenter, Chief of the U.S. Air Force Chaplains presented Chaplain Choi and his chaplains with U. S. Air Force Stoles and crosses. Dr. Kinser, president of the Presbyterian Theological Seminary, said that the significance of this ceremony as a Christian gesture was more significant than anyone could imagine.



FOR YOUR SUMMER READING . . .

Bible

The Interpreter's Bible, Vol X, New York: Abingdon-Cokesbury Press, 749 pages, 1953, $8.75.

Fourth volume in the projected 12-volume set, and third relating to the New Testament, Volume X of *The Interpreter's Bible* measures up to its predecessors in every way. Here, again, sound scholarship is combined with consecrated devotion to provide both a stimulating explanation and a significant application of the scriptures as they relate to life.

The present volume covers First and Second Corinthians, Galatians, and Ephesians, with introductory articles on each of the four books. It will have special usefulness from April to September, 1953, in connection with the International Uniform Sunday School Lessons on "Paul and Some of His Letters" and "Letters to Churches and Pastors."

Parables

Sermons on the Parables of Jesus, by Charles M. Crowe, New York: Abingdon-Cokesbury Press, 1953, $2.50.

Rev. Charles M. Crowe, pastor of the Wilmette Methodist Church, Wilmette, Illinois, has made a fine contribution to the literature devoted to the parables of Jesus. His new book is not so much an expository approach to the parables of Jesus as a presentation of the modern application of the basic truths involved in the stories which were told by Jesus. The sermons in the book are clear and penetrating, illustrated by numerous incidents from the contemporary world and its literature. Many pastors will find the book a source of homiletic inspiration, and laymen will be helped in their daily living by the concrete and direct suggestions which confront them on nearly every page. "Sermons on the Parables of Jesus" makes for good reading, and fine inspiration.

—Reviewed by G. Ernest Thomas

Wesley

Knight of the Burning Heart, by Leslie F. Church, New York: Abingdon-Cokesbury Press, 1952, 185 pages, $1.75.

The 250th anniversary of the birth of John Wesley will be celebrated in many different places in many different ways, but none will be more appropriate than the brilliant biography which was written by Leslie F. Church of England. *Knight of the Burning Heart* was written particularly for youth, but it has an appeal for people of every age group. No other biography of Wesley has focused attention so effectively upon the dramatic incidents in his life. It has a quality of drama about it which would yield itself to reading aloud in prayer meetings, youth meetings, or church school assemblies.

Dr. Church was not trying to be scholarly in his book. He was interested in the incidents in the life of Wesley which yield themselves to memorable word pictures. Incidently, however, this reviewer has not read in any other biography of John Wesley so splendid a description of the events which led up to Aldersgate, and to incidents which occurred at each hour that day.

"Knighthood" was not granted to John Wesley, but the Church biography gives him clear right to be described as the "Knight of the Burning Heart."

Inspiration

In Quest of God's Power, by Charles L. Allen, New Jersey: Fleming H. Revell Company, 1952, 191 pages, $2.50.

Drawn from a wealth of experience, these messages offer answers to such pertinent questions as "Are you lonely?" "What do you want?" "What are you going to do?" etc. Here is sound advice concerning everyday problems. The author exhorts his readers to engage in prayer, to study the Bible, and to rely implicitly upon God. Mr. Allen writes a newspaper column which is read regularly by tens of thousands.

City

Church Work in the City, by Frederick A. Shippey, New York: Abingdon-Cokesbury Press, 1952, 255 pages, $4.50.

"America's urban revolution of the past 50 years has caught Protestants napping. Disorder has entered the ranks, and the result is a stunned, foundering, and confused church, trying desperately to muddle through," declares Frederick A. Shippey, research specialist on the Board of Missions and Extension of The Methodist Church, in *Church Work in the City.*

"America is gripped by a vast urbanization process," reports Dr. Shippey, "and Protestantism has failed to keep pace." To remedy the situation, the author proposes an alliance between religion and sociology, since a church does not function in a vacuum, but in a real environment which can be measured in objective terms.

Dr. Shippey cites examples of "incredible ministerial ignorance of such things as population trends; patterns of city growth; neighborhood structure; areas of settlement by racial, ethnic, religious, and economic groups; places of extensive social disorganization; territories of population mobility; extent of parish outreach; and differentiation among religious institutions."

Protestant churches can survive the crisis, Dr. Shippey maintains, by basing their evangelism on the use of tested and proved sociological tools (i.e. a scientific inventory of the church itself, a religious census of the community, etc.). He believes that sociological techniques can go a long way toward solving the seven basic problems of the city church. These problems he lists as follows: (1) how to extend its effectiveness, (2) how to discover the unchurched, (3) how to revitalize religious work in the downtown area, (4) how to minister to apartment dwellers, (5) how to invigorate the work of the neighborhood church, (6) how to establish new congregations, and (7) how to cooperate in city-wide Protestant activity.

G.I.'s HELP MISSION PROJECT ON OKINAWA

The United Church of Christ of Okinawa recently erected at a cost of $8,000. Of this amount, $6,500 was contributed by the American servicemen and their families. This chapel replaces the one pictured below.

A thrilling story of the work of the Christian Church on Okinawa is told by some pictures which J. Manning Potts, editor of THE UPPER ROOM, secured on his recent inspection trip with the Air Force to the installations in the Far East. Most of the chapels on the island were bombed out previous to American occupation. Shacks of various sorts were erected to serve the native population; but under the leadership of Lt. Col. John F. Smeltzer, G. I.'s came to the rescue and raised all but $1,500 of the amount needed to build an $8,000 chapel. The new chapel now houses work carried on jointly among Methodists, Baptists, Presbyterians, the Salvation Army, and a Holiness group.

Chaplain Smeltzer has been using 600 copies of each issue of THE UPPER ROOM in connection with his work with the Air Force personnel and has encouraged the native population in their rebuilding program. The Methodist work on Okinawa is under the direction of Rev. Otis Bell, Superintendent of Missions, and Rev. Harold Richard, Assistant Superintendent.

A military chapel on Okinawa.

A group of servicemen and their families at the same chapel.

AMERICAN CHRISTIAN

ASHRAMS

by H. H. McConnell

Field Secretary, Joint Department of Evangelism
National Council of Churches of Christ

The fourteenth season of the American Christian Ashrams will open on July 4 at the American Baptist Assembly, Green Lake, Wisconsin. This unique institution in the life of the church is sponsored by the Joint Department of Evangelism of the National Council of Churches. E. Stanley Jones brought the idea from India where a *guru*, or teacher, took his followers out to a forest retreat for meditation and discipline. This institution, coming originally from India, has been given a Christian content. The entire Ashram program is Christ-centered. One of the mottoes which hangs in the meeting place of the American Christian Ashram is "Christ Is the Guru of This Ashram."

Uniqueness of the Ashram

In what sense can the Ashram lay claim to a unique institution? E. Stanley Jones draws the following distinctions:

> In a conference people confer to get verbal answers to verbal questions. In a retreat they listen to a spiritual message, and then each person goes off alone to examine his life and improve it. Those in an Ashram try not merely to find an answer, but to *be* an answer. In some real way, they attempt to become, in miniature form, the Kingdom of God realized. This corner of the Kingdom is to let those in attendance, and others, see what the Kingdom of God is when embodied in corporate living. To this end they try to get down all barriers of race, class, and group and also to break down all inner barriers which hinder fellowship with God and each other. The Ashrams, then, are primarily a corporate quest for the larger understanding and the better realization of the Kingdom of God. The Family of God becomes a fact beyond differences of denomination, race, and class.

One of the unusual features of the Ashram, which has a universal appeal, is the corporate silence period which is held in the early morning. The entire Ashram family gathers in a quiet spot in the open. A half hour is devoted to silent worship and meditation. Individuals then share with the group any new spiritual insight which has come during the corporate silence period.

One hour each morning is devoted to manual labor. This breaks down the barriers of class distinctions. The Ashram has been a pioneer in this field. The values which have been demonstrated and utilized in the work camps in recent years have been a part of the Ashram program from its inception.

Another practice which has come to mean much to the Ashram families is the Prayer Vigil. This has been observed for four or five days around the clock. Those who share in the Prayer Vigil sign up for periods of one hour. Many have testified that this has been the most spiritually helpful and exalting experience the Ashram has brought to them.

There are three lecture and conference hours in the morning. The first is the Bible Hour, with an outstanding Bible student as leader. The second hour is devoted to some phase of the program of the church led by a competent authority in that field. E. Stanley Jones speaks at the final hour in the morning. He also brings the message in the evening hour of worship which follows a half-hour Vesper program.

Leaders

E. Stanley Jones will be present at all the Ashrams. Other faculty members are:

Green Lake	William W. Adams, President, Central Baptist Theological Seminary, Kansas City, Kansas
	Floyd M. Mallott, Bethany Biblical Seminary, Chicago, Illinois
Alma College	H. L. Puxley, Department of Evangelism, Canadian Council of Churches, Toronto, Ontario, Canada
	D. W. Hay, Knox Presbyterian College, Toronto, Ontario, Canada
Bridgewater College	Ernest Trice Thompson, Union Theological Seminary, Richmond, Virginia
	Margaret Applegarth, New York, New York
Keuka College	John Biegeleisen, Eden Theological Seminary, St. Louis, Missouri
	Margaret Applegarth, New York, New York
Kerrville	John Biegeleisen, Eden Theological Seminary, St. Louis, Missouri
	G. Alfred Brown, Methodist District Superintendent, Fort Worth, Texas
Asilomar	Chester Warren Quimby, Kentucky Wesleyan College, Owensboro, Kentucky
	Jesse M. Baird, President, San Francisco Theological Seminary, San Anselmo, California

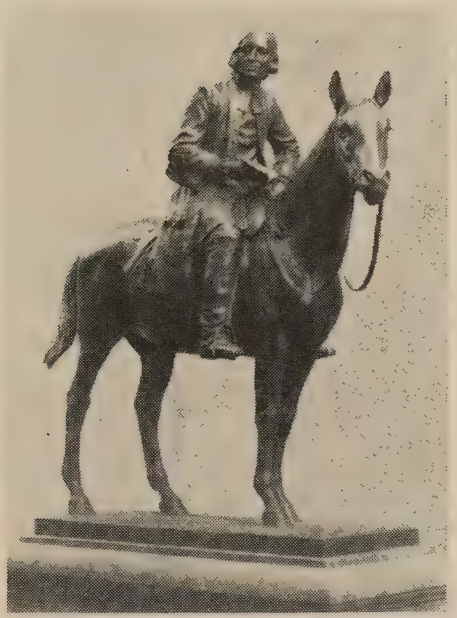
The 1953 Ashram Schedule

Six Ashrams are planned for 1953. The places and dates are as follows:

July 4-11	American Baptist Assembly Green Lake, Wisconsin
July 11-17	Alma College St. Thomas, Ontario, Canada
July 18-25	Bridgewater College Bridgewater, Virginia
July 28-Aug. 4	Keuka College Keuka Park, New York
August 8-15	Mt. Wesley Encampment Kerrville, Texas
August 15-22	Asilomar Pacific Grove, California

Those desiring further information are asked to write to H. H. McConnell, Ashram Director, Joint Department of Evangelism, 297 Fourth Avenue, New York 10, New York.

The international and interracial group at the Keuka College Ashram 1952.



The famous equestrian statue of John Wesley at Bristol, England.

WESLEY AND EARLY METHODISM

The Methodist Historical Library, Incorporated

by Frederick D. Leete

A Bishop of The Methodist Church

THE Methodist Historical Library, Inc., is believed to be the most complete collection ever assembled of first edition books, autographed letters, and manuscripts and other relics of founders, leaders, and representative Methodists. The work of gathering materials has taken over 20 years and has cost much time, labor, and expense. This Library was incorporated in the State of Indiana in 1947. The several tons of its contents are soon to be shipped to Indianapolis, center of American and Methodist population. Broadway Church of that city is now erecting a large activities building in which the Methodist Library is to be given first-floor space on Fall Creek Boulevard. There will be walls, ceiling, and floor of concrete, with bookracks and shelves of steel. The place will be fire-, insect-, theft-, and carelessness-proof, so far as possible.

Cash gifts to the Methodist Library are not subject to income taxes and will be needed for care and upkeep of the present collection and for purchases of rare treasures which will occasionally appear in the market for quick acquisition. Vast donations of personal effects (that have been and will be received and carefully preserved) have given honor to old Methodist families, including those of bishops and preachers, as well as laymen. It is felt that it will be advantageous to make such other gifts of this nature as will add to the efficiency of the Library and assure donors of better care and use than will occur elsewhere. Most historical collections are not fire-proof, and many are located where they will rarely be seen or helpful.

The Methodist Historical Library, Inc., is not connected with local historical Societies—Conference, District, college, etc.—but centralizes and coordinates their work. It is not subject to the General Conference, but represents undertakings in every land where Methodism is found. Many of its papers and books are in the local languages. Special attention has been given to items from India, Japan, China, South America, Europe, and Africa, as well as from the British Empire.

It is, of course, impossible in the present article to give more than a bare outline, with a few of many possible special illustrations of the treasures of our fast-growing Library. Between $25,000 and $30,000 have been expended in cash, but gifts in materials have added values believed to be worth perhaps four times as much more.

The chief departments of the Methodist Library are: History and Biography; Foreign Books and Documents; Writings and Memorials of Bishops; Discipline, Rulings, and Government; General Methodist Literature.

I.

The section first mentioned presents all really important accounts of the various branches of Methodism: Episcopal, Southern, Protestant, Free, and others. A great number of biographies and autobiographies have been secured, not only of distinguished persons but of the plain people whose lives portray what Methodism really is. General and denominational *Minutes* are found; two copies of the first American issues, 1773-1813. Most later editions are added to Conference issues and proceedings of important assemblies and conventions. Over 3,000 letters of pioneers, officials, missionaries, and of preachers and laymen, will instruct and inspire many readers.

II.

British and Foreign Collections contain 80 letters of John Wesley, costing $4,000, and worth twice that today. As many letters are by the famous Selina, Countess of Huntingdon, called by Abel Stevens Methodism's greatest woman. Among hundreds of others are letters by Charles Wesley; Adam Clarke; Countess Glenorchy; Morley Pushon; John Calvert, apostle to Fiji; A. M. Toplady, author of "Rock of Ages"; Robert Bowyer, painter to his majesty, to George Washington, announcing to the latter the death of his relative, the Countess of Huntingdon, with copy of President Washington's reply. All chief *Lives of Wesley* and most of his illustrious writings including a very well-preserved and rare set of the 50 volumes of *The Christian Library* published by Wesley for the education of the early Methodists. John Stephen's *Chronicles of Wesleyan Methodism,* 1827, has lists of all appointments in England, Wales, and Scotland to this date from the beginning in 1765.

Two large albums furnish engravings, and in each case one or more personal letters of all Presidents of the Wesleyan Conference from Wesley to 1900, and

some later. One album states in order, with dates, every appointment held by each President during his career. The mammoth Wesley Book of Bristol tablets is one of the best and most costly possessions of the Methodist Library. Wesley established Methodism in Bristol in the same year of the beginning of London. Its oldest Chapel is there, containing tablets of historic importance which the wealthy London layman, E. S. Lamplough, employed Percy Delft Smith, R. D. I., to copy on 10 large sheets, allowing the famous artist to keep two volumes of a set which, when published, was the largest book ever printed. By courtesy of Sydney Walton, C. B. E., editor, *British Weekly,* the last of these copies was sold to us, the artist passing away when the book was in transit to America. He had shown it at the exhibit of First Editions in London.

All books about Japanese Methodism, with many German, Swedish, Norwegian, South America, Mexican, Philipino, Chinese, and Asiatic letters and books embellish the Collection. Adam Clarke's hand-written *Memoirs* and the immense manuscript of his *Commentary on Exodus,* with rare lettering of Greek and Hebrew words, are of priceless worth, as are other volumes of foreign authorship.

III.

The Episcopal Section of the Library possesses more than 4,000 letters written by nearly all of the 250 Bishops of Methodism, 1784-1952. There are 110 Biographies of Episcopal leaders, 1,150 books and brochures of Episcopal authorship, large numbers of their ordination certificates, military commissions, gavels, and some Bibles, including the New Testament Bishop Leonard was carrying when his airship struck the mountain spur in Iceland. Manuscripts of Bishops include Bishop Johnson's *General Conference Minutes* and African papers; Bishop Wightman's *Life of Souls;* Bishop Emory's account of his visit as first American delegate to the British Conference, 1820; Bishop Elphick's *Autobiography;* hundreds of sermons, diaries, notebooks, and reports of Bishops Abe, Andrew, Atkins, Bickley, Carman, Chitambar, Cranston, Hughes, Nicholson, Nidde, Kilgo, Tarboux, and scores of others.

IV.

The Department of Law and Government numbers a hundred histories of the *Disciplines* and government of various branches of Methodism, books of Rulings of the Bishops, the *Large Minutes of 1780,* from which all *Disciplines* sprang, and Judge Lawson's report of "The Genesis and Development of the Judicial Conference." Collections of *Disciplines* have at least 300 editions: Methodist Episcopal, 135; Southern, 38; Protestant, 34; Free Methodist, 26; German, 18; and many from India, Asia, Japan, Africa, Europe, South America, Canada. The Library needs a few more editions in each of these groups. Of Methodist Episcopal *Disciplines,* there are a small number much desired. We have the rarest first and third copies, but wish some preacher to find for us 1786, 1788, 1825, 1826, 1874, and 1875. Write about any other rare editions.

V.

General Methodist Literature. There is too much involved in this department to be outlined here. Suffice it to say that all the most distinguished writers of our history are represented by their books and manuscripts in hand or being found and placed in permanent holdings. Among these are such celebrities as Eggleston, Winchell, Cumback, Gilner, Rusling, Steele, Young, Farrington. Among women of fame are writings of Gene S. Porter, Phoebe Palmer, Etsu Sugimoto, Clementina Butler, Bess Streeter Aldrich; and, with many poets and hymn-writers, Fanny Crosby, Philip Phillips, Ira D. Sankey, J. M. Black. The Library has the psalter used in his Metropolitan Church, Washington, pew by William McKinley. Mrs. Lucy Webb Hayes, Mrs. John A. Logan, Generalissimo and Mrs. Chiang Kai-shek, Frances Willard, Eliza Garrett, General Feng, Lord Josiah Stamp, Baron Sato, Sir Kingsley Wood, 70 letters of Lady Huntingdon, and eminent men at the head of States—Secretaries, Senators, Congressman—make up our Library personalities.

It has been necessary in this tale of a Library to omit many fascinating acquisitions. However, two can hardly be overlooked. They are *Holograph Correspondence of Rev. John Wesley* and *Other Divines with Rev. Brian Bury Collins of Bath, 1772-1799.* This deserves a whole account. The great book contains, besides Methodist celebrities, letters by Toplady, author of "Rock of Ages" and William Wilberforce, the Liberator. A most amazing document is *An Attested Copy, London, Feb. 28, 1874, Enrolled in H. M. High Court of Chancery,* which is the "Deed of Declaration" by which Wesley made the "Establishment of the Conference of the People Called Methodists." Attached to this instrument, dated one month later than its enrollment, March 28, 1784, is Bishop Coke's personally written letter, assuring friends and Methodists generally that he was not responsible for selecting or omitting persons as members of the "one hundred preachers" or the "Legal Hundred" who were named to carry on, after the death of the Leader, the work of Methodism.

A section of the Methodist Library. All the books on the left are by John Wesley.
(Photos for this article courtesy The Methodist Historical Library.)

Castaner Service Project On Puerto Rico Island Serves Many Needs

With each material aid package given to the needy at the Castaner service project goes a copy of *El Aposento Alto, The Upper Room* in Spanish. The picture shows Mrs. Homer L. Burke, wife of the director giving a package and a copy of the devotional guide.

By Mrs. Ruth Moyer

Photos by Dr. Harold Leppink

"Puerto Rico." What do you think of when you hear that name? A small isolated jungle somewhere in the Caribbean? Miles of tropical beach outlined with palm trees and fern? An obscure part of the world which is inhabited by an uncivilized race of people? The average United States citizen, when he hears the name "Puerto Rico," thinks only as far as a speck on a map in his grade school geography book.

But suppose you ask a member of the Brethren Service Project at Castañer, Puerto Rico, what the name means. To him "Puerto Rico" means many different things, all wrapped up into a challenge and an opportunity to help his fellow man.

The Brethren Service Project at Castañer lies in one of the most beautiful valleys in Puerto Rico and covers a total of 55 acres. The land and buildings were bought from the Puerto Rican Reconstruction Administration over 10 years ago, and was first set up as a Civilian Public Service project during the second World War. After the war, the General Brotherhood Board of the Church of the Brethren, decided to put the Castañer project on a permanent basis.

Castañer General Hospital is the only hospital within twenty miles, and has 10,000 current records of patients from four counties. The 30-bed hospital and the out-patient department cater, round-the-clock, to the acute medical, surgical, and obstetrical needs of the community. The Public Health program, cooperating with the Department of Health, holds weekly prenatal, pediatric, school age, and tuberculosis clinics. In addition, immunization and de-parasitization programs are conducted for school children. At present, the medical department has an employee doing follow-up work on tuberculosis patients. Each year, also, the department conducts a hospital-aide class for Puerto Rican students.

A Social and Religious Community Life department operates on an all-day schedule, with headquarters in a community center. Here organized sports and recreation, library and crafts facilities, and movies are made available to the people of the community. Since unemployment is so wide-spread, what to do with leisure time is an acute problem, and the staff has many responsibilities, particularly to the youth of the community.

The 30-bed Castaner General Hospital, which is the health center for a wide area of Puerto Rico.

Formal educational needs of the community are met by the Brethren Academy, the only rural high school on the island. Any child who has graduated from the local second unit school (the upper grades) is eligible to enter the Academy, a fully-accredited high school, to complete his secondary education or to prepare for entrance into a college or university. There are twenty-four students in the Academy this term.

The project has its own farm, gardens, and livestock programs. Besides providing food for project personnel, these programs also act as constant demonstrations of what can be accomplished through better farming methods. In this way, the Puerto Ricans are being shown how they can learn to help themselves.

An important part of the religious education program is the distribution of Christian literature, including the New Testament, portions of the Scriptures, and educational pamphlets discussing social, health, or religious subjects. Over two hundred fifty copies of each issue of *The Upper Room* are regularly distributed. All of this material is written in Spanish. It is distributed through material-aid packages, given to patients in the hospital, and is made available through the out-patient department. An attempt is made to get some piece of Christian literature into each home where there is someone who is able to read.

Summer Service Christian Witness Missions

For Youth and Students

CAPTURE YOUTH EVERYWHERE WITH THE MESSAGE OF CHRIST

This could well be the marching orders of the Christian youth of our generation!

The Christian Witness Mission Movement is nothng new under the sun. It is a continuation of the missionary movement which began when Christ called His disciples to work "that they might be with Him."

The Christian Witness Mission is part of a nation-wide evangelistic effort to capture youth everywhere with the mission and message of Christ. It involves on-the-job training in evangelism for youth and adult leaders in the motive and effective methods of evangelism for our day.

Youth work under adult supervision in the afternoon and evenings conducting surveys and doing visitation evangelism. This field work is carried on in overcrowded areas, new communities, and areas of special need. The purpose of a Christian Mission is to give young Christians practical training in Christian witnessing for Christ and the Church through challenge and actual experience. We try to find the answer to three very important questions:

1. "Why do Christians share?"
2. "What do Christians share?"
3. "How do Christians share?"

What Is the Plan?

Youth spend about one and a half hours each day in prayer, study, and meditation in an effort to find out "Why?" and "What?" About an equal amount of time is spent on "How" to witness. Just enough time is spent in recreation to refresh the group and help the youth into a joyous Christian fellowship.

The major portion of the day and of the week is spent in actually witnessing for Christ and the Church out in the cooperating communities.

More than forty conferences are cooperating in these projects.

Write your Conference Director of Youth Work or the Co-operative Department of Youth Evangelism, 1908 Grand Avenue, Nashville, Tennessee.

These are the Christian Witness Missions scheduled for the summer of 1953:

National Projects in Evangelism

Chicago

Location: Chicago, Illinois
Date: June 29-July 24
Eligibility: For college and seminary students
Registration: Claude Singleton, 150 5th Ave., New York 11, N. Y.

Kansas City

Location: Kansas City, Missouri
Date: August 28-30
Registration: National Conference of Methodist Youth, Box 871, Nashville, Tennessee

Regional and Conference Christian Witness Missions

NORTH CENTRAL

Detroit

Location: Judson Collins Memorial Camp, Onstead, Mich.
Date: July 5-12

Southern Illinois

Location: Pere Marquette State Park, Crafton, Illinois
Date: To be announced

Minnesota

Location: Conference Institutes—Pilot Projects
Date: May 31 through July 19

Michigan

Location: Lansing, Michigan
Date: August 30-September 7

Indiana

Location: Evansville, Indiana
Date: July 6-13

Iowa-Des Moines

Location: First Methodist Church, Des Moines, Iowa
Date: July 12-17

Wisconsin, Rock River, and Illinois

Location: Waupaca, Wisconsin
Date: August 24-30

NORTHEAST

Philadelphia

Location: Morrisville, Pennsylvania
Date: June 19-21

New England Southern

Location: East Hartford, Connecticut
Date: June 28-July 3

West Virginia

Location: Charlestown, W. Va.
Date: July 20-27

Peninsula

Location: New Castle, Delaware
Date: August 29-Sept. 4

Delaware

Location: Wilmington, Delaware
Date: July 26-August 3

SOUTH CENTRAL

Louisiana

Location: Centenary College, Shreveport, Louisiana
Date: June 5-12

Northwest Texas

Location: Hereford, Texas
Date: July 12-17

Kansas, Southwest Missouri, and Missouri
Location: National College of Christian Workers, Kansas City, Missouri
Date: July 20-29

Central Kansas
Location: Wichita, Kansas
Date: July 20-27

Dallas-Fort Worth
Location: Arlington, Texas
Date: July 27-August 3

Texas
Location: Lakeview Methodist Assembly
Date: To be announced

SOUTHEAST

Alabama
Location: Panama City, Florida
Date: June 29-July 4

Florida
Location: Miami
Date: July 13-19

North Carolina
Location: Raleigh, North Carolina
Date: July 26-August 1

Holston
Location: Dade County, Georgia
Date: July 27-August 1

North Alabama
Location: Gadsden, Alabama
Date: August 2-8

Louisville
Location: Jeffersontown, Kentucky
Date: August 8-15

North Mississippi
Location: Wood Junior College, Mathiston, Mississippi
Date: August 15-24

Memphis
Location: Paducah, Kentucky
Date: August 16-22

Virginia
Location: Norfolk, Virginia
Date: August 23-29

WESTERN

Montana
Location: Billings, Montana
Date: June 8-15

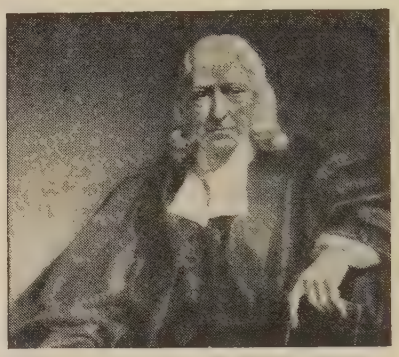
Wyoming and Colorado
Location: Casper, Wyoming
Date: June 21-27

California-Nevada
Location: Sacramento, California
Date: July 8-15

California-Arizona
Location: Spurgeon Memorial Methodist Church, Santa Ana, California
Date: July 27-August 5

Pacific Northwest
Location: Seattle, Washington
Date: June 15-22

Here's How Your Church Can Have a "Premiere Showing" of New Wesley Film



From September through early November, 1953, there will be "Premiere Showings" in local Methodist churches of the 16mm., color sound picture, "John Wesley," now in production at the J. Arthur Rank Studios, London, England. Running time of the film will be 65 minutes.

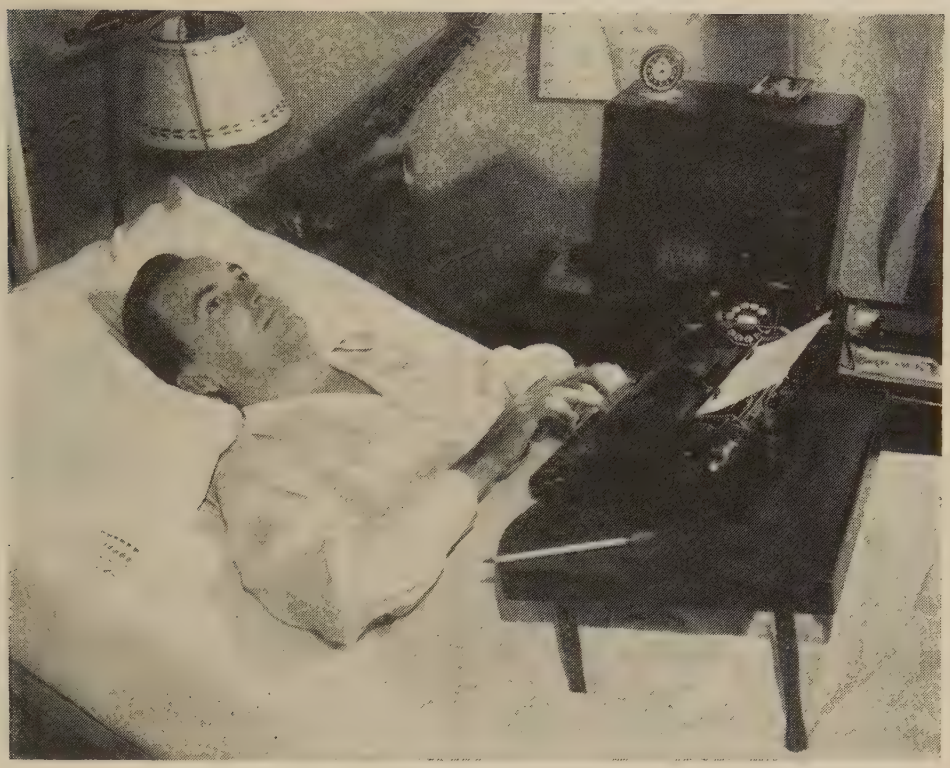
Only two churches in each District may have a premiere showing. A church receives a premiere showing in return for a contribution of $100 or more toward production of the film. The film will then be scheduled for each "premiere showing" church for a period of one to four days, depending on individual needs, for use *within that congregation only,* except that neighboring pastors and small preview committees may be invited. The $100 contribution can be recovered by offerings taken at the time of premiere showing.

Confirmation of showing dates will be sent to each "premier showing" church by mid-July. General release to other Methodist churches will begin in November through The Methodist Publishing House.

The Radio and Film Commission of The Methodist Church is producing the film through contract with the British agency. For additional information, write the Radio and Film Commission, 1001 Nineteenth Avenue, South, Nashville 2, Tennessee.

(Contributions of any amount from individuals or organizations in churches will be gratefully received.)

Christ's Bedridden Ambassador



Courtesy *Louisville Times*

by Charles H. Davis
Night Editor, *The Gleaner and Journal*
Henderson, Kentucky

LYING flat on his back, unable to move except for his arms, Hugh Edward Sandefur nonetheless enjoys—except for physical recreation—a full and complete life. His fight to overcome what was once viewed as a hopeless condition stands as a symbol of hope for other handicapped persons as well as a living justification of man's faith in God and his fellow man.

Bedfast since he was 20 years old—he is 40 now—until about three years ago the Henderson, Kentucky, resident was forced to endure long hours of endless inactivity at his little country home because he was a victim of arthritis.

Now he is reporter-columnist for both the Henderson newspapers and the Henderson radio stations.

Hugh, as he is familiarly known to numerous friends, was stricken by the disease when he was 10 years old. It was during the next 10 years, he says, that the illness was active and most painful. He was finally forced to bed when his stiffening joints completely refused to respond.

Unsuccessful Operations

During his long confinement, Hugh's faith never faltered. With that faith bolstered by a burning desire to become physically normal again, he underwent hip operations—all to no avail.

Through all the bitter disappointments of these operations, and of his often lonely life, Hugh's parents, Mr. and Mrs. R. E. Sandefur, and members of the First Methodist Church in Henderson, of which he is a member, stood by him. "The people of the church, all the way through, have exerted a great influence in my life," he says. "They have never let me forget that I am one of them."

In spite of being confined to his home, Hugh's contact with the church and his participation in church activities have continued uninterrupted. (Dr. Paul Shell Powell, former president of Kentucky Wesleyan college, is pastor of the church of which Hugh is a member.)

As it is impossible for the bedfast writer to leave home frequently (he must travel by ambulance) it has been extremely difficult for Hugh to attend meetings of various church groups.

Therefore, some church groups have made it a practice to meet at his home. "I am always included in social gatherings of the church, for which I am grateful. And I am always glad to help church groups in any way possible," Hugh says. He is usually chosen publicity chairman of any group of which he is a member because of his affiliation with the newspaper and radio.

Aided by Woman Editor

It was a direct result of his close relationship with the church that Hugh met the woman editor who was to be of tremendous aid in his ultimate victory over his handicap.

One of the church groups held a district meeting at his home. Mrs. Francele H. Armstrong, now executive editor of the *Gleaner and Journal,* attended to gather details for a story of the meeting for her paper.

It was at this meeting that Mrs. Armstrong became acquainted with and interested in Hugh. It was a day he could well mark as one of the most important of his life, especially as far as his fight to overcome his handicap was concerned.

Through Mrs. Armstrong's efforts it was not long until Hugh had a job writing a radio column for the papers. Then a conference between her and Hecht Lackey, owner of radio station WSON, resulted in another job for Hugh. From a microphone suspended over his bed

Hugh began a 25-minute daily program of music, commercials, and commentary on records and personalities.

Hugh's time was still not entirely filled, so Lackey and Mrs. Armstrong got together again. Soon Hugh was employed as local news reporter for the radio station.

He did so well on this job that when a vacancy occurred on the staff of the *Gleaner and Journal,* he was given the job of "leg man" for the paper. "Leg work" for a newspaper is so called because it normally consists of visiting various places to gather local news stories. Hugh does his work by phone.

In the meantime, due in a large degree to his close association with church work, Hugh became church editor for the *Gleaner and Journal.* His church column, "Church Review," runs once a week and is usually quite long. In addition to his column he handles other church news for the paper's news columns.

Publicity for U. E. M.

When the United Evangelistic Mission was held at the First Methodist Church here in November of last year, Hugh was unable to attend a single meeting. But he provided all publicity on the big rally for both the newspaper and radio. Over 1,000 persons attended the big week-long rally.

An interesting sidelight on Hugh's work is the fact that for a year he handprinted his newspaper radio column. Again it was Mrs. Armstrong's idea that he learn to type.

Since Hugh had not studied typing in high school, he was compelled to learn from scratch. Another of his friends, Mrs. John Wall, of Houston, Texas, a former commercial teacher, volunteered to give him lessons. Thus, even in his prone position, he learned to type. Now he writes most of his news stories and columns for the paper and his radio copy on his typewriter.

This, in short, is the story of a man whose once lonely life is now filled with joy and work. It gives but a few of the many instances in which he had to overcome almost insurmountable obstacles. It tells of a man once helpless who now provides for himself and is entirely self-sustained.

Hugh's work, as is usually the case of the handicapped, is to him a joy and not a necessary evil, as it is considered by most of us who were blessed to be normal, whole persons. He has proved again, as others before him, there is no handicap which faith coupled with a will to win cannot overcome.

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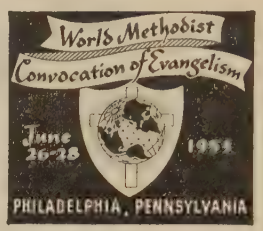

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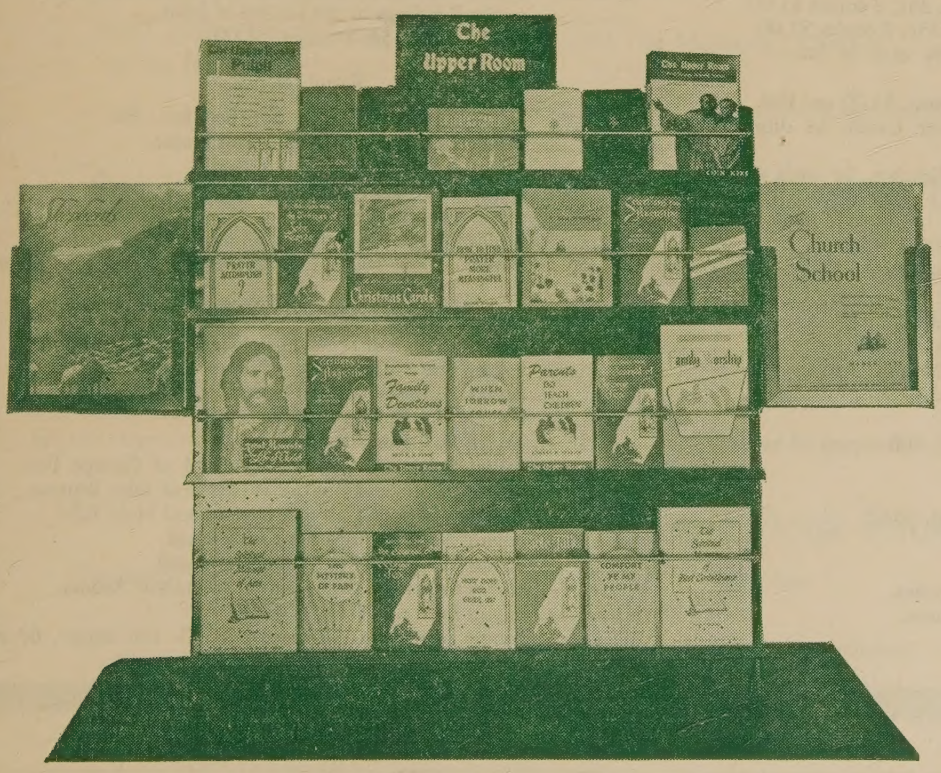

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